



SIVANANDASHRAM

BHAJANAVALI

[AN ANTHOLOGY]



H.H. SRI SWAMI SIVANANDAJI MAHARAJ

Compilation By
SRI SWAMI VIDYANANDA

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4th Revised and Enlarged Edition

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SRI SWAMI SIVANANDA

Born on the 8th September, 1887, in the illustrious family of Sage Appayya Dikshitar and several other renowned saints and savants, Sri Swami Sivananda had a natural flair for a life devoted to the study and practice of Vedanta. Added to this was an inborn eagerness to serve all and an innate feeling of unity with all mankind.

His passion for service drew him to the medical career; and soon he gravitated to where he thought that his service was most needed. Malaya claimed him. He had earlier been editing a health journal and wrote extensively on health problems. He discovered that people needed right knowledge most of all; dissemination of that knowledge he espoused as his own mission.

It was divine dispensation and the blessing of God upon mankind that the doctor of body and mind renounced his career and took to a life of renunciation to qualify for ministering to the soul of man. He settled down at Rishikesh in 1924, practised intense austerities and shone as a great Yogi, saint, sage and Jivanmukta.

In 1932 Swami Sivananda started the Sivanandashram. In 1936 was born The Divine Life Society. In 1948 the Yoga-Vedanta Forest Academy was organised. Dissemination of spiritual knowledge and training of people in Yoga and Vedanta were their aim and object. In 1950 Swamiji undertook a lightning tour of India and Ceylon. In 1953 Swamiji convened a 'World Parliament of Religions'. Swamiji is the author of over 300 volumes and has disciples all over the world, belonging to all nationalities, religions and creeds. To read Swamiji's works is to drink at the Fountain of Wisdom Supreme. On 14th July, 1963 Swamiji entered Mahasamadhi.

FOREWORD

It is a great happiness to me to write these lines about this book of selected Stotras, Kirtans and Bhajans, carefully compiled by my very revered Guru Bandhu H.H. Sri Swami Vidyanandaji Maharaj of our Ashram. This is an excellent and unique collection of devotional hymns of great spiritual value. Gurudev Sri Swami Sivanandaji Maharaj liked it immensely and expressed His high praise. The valuable feature about this book is that the different Bhajans etc. have been set to exact music, so that anyone, even those unacquainted with these Bhajans, may soon learn to sing it in proper tunes. It is also easy of being accompanied by instrumental music. Sri Swami Vidyanandaji Maharaj with his mastery of music science has skillfully composed the Sahitya with appropriate music. This makes the book very valuable indeed.

One special feature of this compilation is that each song is preceded by suitable Slokas and followed by Naamavali, and enough pains have been taken in its compilation to make it usable by all people in general. Each Sloka, song and Naamavali has its translation in understandable layman's language which is an innovation to the usual orthodox ways to enable aspirants to get "BHAVA" while singing Sankirtans. H.H. Sri Swami Vidyanandaji has done an inestimable service by this careful compilation and preparation of the book. He has earned the gratitude of countless devotees by this selfless spiritual Seva of his. The publication of this important compilation has been inestimably helped by Sri Swami Virajanandaji, Swami Ramanandaji and Swami Jyotirmayanandaji by their very useful translations of the originals.

May God and Sri Gurudev bless these devoted souls, their family and all with health, long life, peace, prosperity and eternal bliss, is our prayer in introducing these Sankirtans to the public. May all readers become endowed with Supreme Devotion and Divine Blessedness. —SWAMI CHIDANANDA

PREFACE

Bhakti is devotion or unselfish love. This is the literal meaning of the word. It comes from the root "Bhaj", to serve or be deeply interested in. "Bhaj Sevayam" is the Sanskrit root. Bhakti is therefore an intense attachment to God or deep interest in God and things concerned with God.

The innate nature of all beings is to love an external object. We cannot but love or cherish something in the heart. For, truly, the Absolute alone is existent. Man is only an ego apparently separated from it. Love for external things is an unconscious internal urge to become unified with everything. For, in reality, man is everything, the Absolute Itself. He wants everything. Love is the forerunner of Experience. Love is the craving. Experience is the fulfillment of it. None can live without love for something. "The creator pierced the senses with outward activity", and that rule applies to one and all here. The mind is the main sense of perception, for it is only the mind that perceives through the various channels of the senses. The senses do not work when the mind does not.

But it is folly on our part to allow the mind to run extrovert in all directions. The dissipated rays of the mind take interest in countless objects of the universe, seen and heard equally. Yogins have come to the conclusion that the mind that is centred in one point of space at all times can do and undo things with supernatural force. It is the concentrated ray of the sun passing through a lens that burns things focussed through it, and not so much the rays that are scattered here and there. Mind has to be concentrated on one substance, be it this or that. The mind should not jump from one thing to another. This is the way of Samsara. This should be stopped by controlling the mind through one-pointedness of it. Concentration is done either on a point in space (Bhakti Marga) or on the entire existence (Jnana Marga). The annihilation of thought is the death of individuality which is the experience of Absoluteness.

But man can concentrate his mind on any object. He can concentrate his mind on his wife or children as he usually does.

But this is not the concentration or love that is meant here. Meditation on and love towards the objects of earthly pleasure are binding chains which hurl down the Jiva to many cycles of birth and death. We mean here concentration on and love for God. This Love of unselfish origin is a ladder to final Emancipation.

Emotions are generally considered as a hindrance in perfect Realisation. But only certain emotions are of a binding nature, while certain others will liberate the Jiva from bondage. The conception of God does not rouse in man any binding emotion. It is pure emotion devoid of carnality and attachment. One cannot develop earthly love towards God. The conception of God and love for God rouse the purest of emotions and it is far better than evil emotions which overpower man day and night. Those who cannot still all emotions must have at least pure emotions. This is the significance of divine emotion in Bhakti Marga. Love for God can never be the type of love cherished towards wife, children and property. There is much difference though; even love for God is given an earthly colouring like that of son, husband, father, friend etc. by some devotees, who find it difficult to break all earthly connections at a stretch.

How then does love for God give us Liberation from Samsara? Man is an egoistic entity. His only enemy is the ego. He feels that he is entirely different from other things of the world. He is convinced that he is sharply marked off from the universe by his physical body. He is sure that he is only the body even though he may try to deny it in any way. When he says "I" he always points out to his chest and not to the yonder tree. Many unfortunate Vedantins also feel that when they assert "I am Brahman" they mean only, that the body is Brahman. It is very difficult to separate the "I" from the notion of the body. When one says "I am Ramakrishna", he means only, that the "body is Ramakrishna." None can get rid of this notion of the body as the real Self. The ideal of all Yogas is to root out this sense of ego. And Bhakti Yoga is a method to kill the sense of separateness or egoism. It annihilates the modifications of the mind and fills the individual with Universal Consciousness.

A Bhakta says: "O Lord! I am Thine. All is Thine. I am not a separate entity. I have no power to do anything. You are doing

everything, taking myself as an instrument. O Lord! You are everywhere. I cannot even move, for You are everywhere. I am walking over Your Body. I am not able to live separately, for I am seeing You everywhere. You appear as the man and the woman, and as the old man that totters with a stick on the road. You have become everything. I have no independence. I am your slave. A slave has no optional views. He can do only what the Master commands him to do. I am doing nothing. You only are doing through me. You are the Doer. You are the Enjoyer. I am nothing. Thy will be done."

This is the highest type of Love. This is Divine Love. The ego cannot assert itself; for God alone is everywhere. The mind cannot modify itself into Vrittis of sense-objects for, to him, there is no object except God. Who is there to be loved or hated? The Bhakta is therefore blissful at all times. The mind cannot think of anything. For, everything is God—"Yatra Yatra Mano Yati Tatra Tatra Samadhyah." Wherever the mind goes there it experiences Samadhi, for it does not find an object of enjoyment. God is filling every speck of space. The whole world is clothed with the Glory of God. The saint and the sinner, the virtuous and the vicious, the good and the bad, the man and the animal—all are forms of God. How can the mind deal with them in an undivine way? There the mind experiences Samadhi. The mind has Consciousness. But it has no object. This is Samadhi. Samadhi is thoughtless Consciousness, objectless Knowledge. This is Para Bhakti. This is one with Vedantic Realisation. Vedanta-Sakshatkara and Para Bhakti are only two names for one and the same thing. The effect of both is annihilation of the ego or the destruction of the mind. The mind cannot live without an object of perfection. God, who is supremely powerful, supremely wise and supremely blissful is pervading the entire atmosphere and the earth. He is the earth and the heaven. He is father and mother, brother and sister. God is the consummation of all love and aspiration, desire and ambition. He is the stoppage of all mental Vrittis. He is the ideal to be attained.

Objective consciousness is dead when the presence of God everywhere is felt. The sense-objects are transformed into the glory of Divinity. Wife is no more an object of lust, and

money is not a property to be coveted. All is God and nothing is but God. All are to be worshipped. "The ass, the dog and the Chandala are to be saluted" said Sri Krishna to Uddhava, "for all is God." This is equal to saying "*Sarvam Khalvidam Brahma*." There is no difference.

The illustration of the two varieties of Samadhi is found in the Rasa Lila of Sri Krishna. At first the Gopis perceive that all is Krishna alone. This is equal to Savikalpa Samadhi. Afterwards they feel that even they themselves are Krishna only. This is equal to Nirvikalpa Samadhi where the sense of ego is absent. The Srimad Bhagavata is the Bible of the devotees. It illustrates the various kinds of Rasas and modes of developing Bhakti.

"Control the mind, annihilate the ego." This is the essence of all Yogas. Whatever be the name given to the Yoga and whatever may be the methods employed therein, the ideal to be achieved is annihilation of the mind and the ego. And this is the ideal of Bhakti Yoga which is a very sweet and easy method of procedure. One has not got to curb his emotions and one has not got to run to the forests. He has to direct his emotions to God and he has to see God as present in the world. This is the essence of Bhakti Sadhana. Bhakti is thus only a reflection of love for the Self which the Upanishads declare. Only the names are different; one calls it Self, another calls it God. Names do not matter much. It is feeling that counts.

Self-surrender is the highest form of Bhakti. Self-surrender is surrender of the ego or individuality. And what remains is the Absolute of the Vedantins. Thus there is no difference between Vedanta and the highest form of Bhakti. A Bhakta surrenders the ego and a Vedantin disintegrates the ego. Anyhow the ego is not there in both. Their ideals are the same. Whether one eats rice or wheat, it is all the same. The purpose of both is to appease hunger. And there is no quarrel between the two. Whether you follow Bhakti or Vedanta the effect is the annihilation of the ego. This is the truth.

There are two varieties of Bhaktas. The inferior type of Bhakta feels that everything is God except himself. He feels that he is the only one who is not God, and all else is God. This is the lower Bhakti, and the presence of the ego hampers the ultimate experience. The higher kind of Bhakta feels that he

himself is included in God and that he has no independent existence. His ego is rooted out completely and this is the realisation of Para Bhakti or Vedanta. Here his emotions stop and he becomes a calm ocean without waves. His mind is stilled and it merges into the Universal Truth. This is the culmination of Bhakti which supreme devotees like the Gopis of Vrindavan and Gouranga Mahaprabhu experienced.

Love for God should be unselfish. There should be no earthly motive behind love for God. Otherwise, it becomes only a modification of infatuation and delusion. *Arta*, *Jijnasu* and *Artharthi* are all selfish Bhaktas. They cannot have the highest fruit of devotion. They are deluded by earthliness. Only a Jnani is a true selfless Bhakta, flooded with the majesty and grandeur of emotionless peace. The highest kind of Bhakta is one who wants nothing from God. He merely wants God. He says: "O Lord! I want Thee. Nothing else do I want. What is there which I have to get after getting Thee, the source and root of everything?" When wheat is obtained, bread, *Parotta*, *Halva* and all its modifications are obtained. When gold is obtained, all ornaments are obtained. When God is attained, everything else is attained. The devotee is lost in the consciousness of God. He has plunged into the ocean of Bliss. He has taken a bath in the sea of Nectar. He has drunk deep the essence of Immortality. He has become an Apta-Kama, for he has attained God.

The textbook of the highest kind of Bhaktas is the Srimad Bhagavata. It embodies the great ideals of Renunciation, Devotion and Knowledge brought to a stage of unblemished perfection. This Purana, far above what a Purana is supposed to be like, is the cream of the devotional literature of the Hindus. It is the wealth of the lovers of God. It is a book of divine wisdom, it advocates the path of non-action. Sri Krishna-Chaitanya (Gouranga) is said to have been considering this work as the greatest of Indian spiritual productions. It is a great authority on pure Spiritual Dharma, not as a means for Artha and Kama, but directly for Moksha. It has a fascination even for those who are keenly alive in finding out its defects. The whole body of the work is completely saturated with high expositions of Bhakti, Vairagya and Jnana—Devotion, Renunciation and Wisdom. The Ideal of Renunciation and Knowledge of Rishabhadeva,

Jadabharata and the Brahmana of Avanti, the Devotion of Dhruva, Prahlada and Ambarisha, the Wisdom of Narada, Kapila, and above all the immortal life and Teachings of Bhagavan Sri Krishna to His devoted disciple Uddhava, form the nucleus of the Srimad Bhagavata.

It is a grave mistake to misrepresent and cavil at Bhakti, for the true spirit of every religion implies the adoration and love of God and the desire for Union with God. The highest conception of perpetual Bliss is not mere prostration and service, but a loving union with the Eternal. In emphasising true Devotion as a method for Salvation, it is not meant that service and love of humanity should be paid a deaf ear to; for all is God, and he who serves humanity serves God. He that loveth his neighbour, loveth God. The Bhakta identifies himself with all the beings of the world; he feels the universe as a mere manifestation of God, which is nothing short of Advaitic Realisation. Those men who truly love God with sincere feeling, cannot go astray. They do not perish. Even the sinner or the Sudra is lifted up to the magnanimous height of Emancipation. The kindness of God is immeasurable. God illumines their intellect and takes care of them at all times. The Bhagavadgita and the Bhagavata are witnesses to this fact. The Bhakta will be guided by God, and illuminated with Wisdom for the attainment of the Supreme Blessedness!

—SWAMI KRISHNANANDA

INTRODUCTION

Singing the Lord's name is a form of Bhakti, and is the most natural and at least in the earlier stages the best means for drawing the mind away from the sensuous objects and enabling it to realise God. We are miserably steeped in ignorance, and suffer every moment to be led astray by our passion-filled senses and our mad-monkey-like mind, which roves about in a silly and purposeless fashion without any rest either at day or night. Man runs headlong in his pursuit after pleasure, and, when in the course of his unbridled pursuits of the senses, nature administers sound blows, he finds (in the language of the Upanishads) that what is good is different from what is pleasant and cries for help from the Father that is in Heaven. Here are the earliest germs of rudiments of Bhakti.

A harmonious, rhythmical note produces a distinctive image. It is not an imagination. For every sound there is a particular image, and it has been scientifically proved that a certain particular sound produces a certain particular figure over some distant surface. So, it is reasonably believed that the respective names of God associated with their respective forms can also produce their images on the mental surface. Through continuous repetition it forms a deep-rooted impression in the mind of the repetitioner who ultimately attains God-vision. There is an unfathomable depth, intense sweetness and charm in the Lord's name. It is beyond the futile explanation of the limited intellect. It is a thing knowable only through experience. The music first thrills the nerves, harmonises them and then mysteriously acts upon the mind. The sincere devotee loses himself in divine ecstasy. The Lord's name is all-bliss, and when it is chanted the mind merges in its bliss. It loses its individual entity in the bliss; it becomes one with the bliss itself. God and His name are identical, they are inseparable. He dwells where His name is sung, and the whole atmosphere becomes sanctified. His name purifies the vicious lower self and elevates it to the sublimity of universal consciousness and transcendental Godhead.

Kirtan or narration is poetry or prose or singing the glory of the Lord, or more popularly, singing the name of the Lord is part of Bhakti Yoga. Any name denotes a particular concept; it is rather a verbal embodiment of a concept. Whatever object of conception may be, either general or particular, either gross or subtle, visionary or real, the name is essentially associated with it. It gives a clear and adequate expression to a particular form of object that is associated with it, so as to enable us to comprehend and distinctly retain it in our mind. The name is a verbal embodiment of the conception of the Supreme Being Who is known by different names and forms in different climes and times. The Supreme is infinite, and it is not always possible for the common man to conceive of what is beyond the perception of the finite mind. Truth is form or symbol or object that varies according to its respective tendencies or mode of perception. Though in the initial stage there is difference and distinction among various names and their associated objects, but ultimately divine consciousness is kept ever awake, then there remains no distinction between the name and the associated idea or object, the intuitive knowledge of the Supreme reveals in the Name itself. For, the basis of all names and forms is the one Primal Being Who maintains Himself under different names and forms as per the faiths and tendencies of the different sects and races of different times and places.

Kirtan is a very effective method of devotion for another reason also. Man is an erotic being. He cannot but love things of the world. But his love at first is only passion and is not pure divine love. He wants to hear sweet music, wants to see beautiful objects and wants various other entertainments. Music melts the heart of even a stone-hearted man. If at all there is anything in this world which can change the heart of man in a very quick time, that is music. The very method is made use of in Kirtana-Bhakti, but it is directed towards God instead of towards sensual objects. Man's emotion or eroticism is directed towards Divinity and his love for music and singing is not destroyed. Because sudden destruction of such a sentiment which he holds as very dear, will not prove successful in making him perfect. Kirtan is sweet and pleasant and easily changes the heart. Suka Maharshi is an example of

Kirtana-Bhakta. He was fully in the state of Bhava-Samadhi at the time of reciting the Bhagavata to King Parikshit. It is narrated in the Bhagavata Mahatmya that when Sri Suka was singing the glories of the Lord, the Devas themselves came down from heaven and took part in the Kirtan with various musical instruments. Narada played his Veena and Indra played the Mridanga. Prahlada danced with his cymbals and Lord Siva Himself began His Nritya. Lord Narayana was present. All those assembled there were thrilled by the occasional dance of Sri Suka Himself.

In singing Kirtan the devotee is thrilled with divine emotion, and he loses himself in the love of God. This is the easiest of all modes of approach to God. Kirtan is the most suitable method even for householders. This gives pleasure to the mind and at the same time purifies the heart. Kirtan is, perhaps, the best method suited for all people without distinction. We are told that in the Kali Yuga (Iron age) Kirtan alone is the best Yoga. "*Kalau Keshava-Kirtanat*"—this is the prescribed method of devotion for this age.

Sankirtan caters to people of all temperaments, wins the hearts of all beings—human, sub-human and super-human. Devas are pleased and easily propitiated by music. What to say of human beings? Even animals are charmed and tamed by sweet melodious music. As music involves a good amount of control and regulation of breath, it is considered as part of Hatha Yoga Sadhana. There is deep and full breathing; and this greatly strengthens the lungs and purifies the blood too. Moreover, the various musical notes, it is believed, have their own corresponding Nadis (subtle channels in the vital sheath of the body) in the vital centres within (the Kundalini Chakras), and music vibrates these Nadis, purifies them and awakens the psychic and spiritual power dormant in them. Purification of Nadis not only ensures peace and happiness of mind, but also goes a long way in Yoga Sadhana and thus helps the aspirant to reach the goal of life.

Trapped in music, the mysterious mind with its thousand moods of Vasanas and Vrittis, lies quiescently on the lap of the Sadhaka; and he can control it according to his will and mould it as he pleases. Mind, the instrument of Satan in man, the magic

wand of Maya, the terror of all spiritual aspirations is there in the hands of the Music Yogi under his perfect control. The wonderful factor in the case of Music Yoga is that it is not only the musician whose mind is thus controlled, but the minds of all those who listen to music become tranquil, peaceful and blissful. Perhaps, that is why great saints like Tukaram, Kabirdas, Purandaradas, Meerabai, Sri Tyagaraja and others wove their Upadesha into sweet music. With the sweet music, these sublime thoughts would easily get into the hearts of the listener, which is at other times zealously guarded by the vicious cobra of worldliness. It is Music Yoga that effortlessly brings about "Chitta-Vritti-Nirodha" of the Raja Yogi, control of mental modifications. The music, Sankirtan is an integral part of the Bhakti Yoga. Sankirtan and Bhakti are inseparable. When thus the mind is steadied and purified and when the mind is merged in the Nada—all music is but the manifestation of the sacred Pranava or Om—the eye of intuition is opened and the Music Yogi gets Yoga-Siddhi or Samadhi.

Music is not an instrument for titillation of the nerves or satisfaction of the senses; it is Yoga-Sadhana which enables you to attain *Atmasakshatkara*. It is the foremost duty of all musicians and institutions interested in the promotion of music to preserve this grand ideal and this pristine purity that belongs to music. Saints Tyagaraja and Purandaradasa have repeatedly pointed this out; and by their own life of renunciation and devotion they have emphasised that music should be treated as Yoga and that true and soul-elevating music can be tasted best only by one who practises music as a Sadhana for Self-realisation.

We have seen how glorious is Sankirtan or Music Yoga. Therefore it is in the fitness of things that Sri Swami Sivanandaji Maharaj, who was a lover of music and Himself an inspired Sankirtanist, made singing of Nama Sankirtan an integral part of the life in the Ashram. Under the aegis of the Y.V. Forest Academy besides Karma, Yoga and Vedanta sections, a Sankirtan section functioned at the Ashram of which Sri Swami Vidyanandaji Maharaj was the head. Swami Vidyanandaji is a devout, unostentatious and unassuming personality and a true connoisseur of Art (music) which is his first and last passion.

He plays on the Veena in a masterly way and is an artist who could have risen to great heights had he so wished, but dedicated his life to help the cause of art and artists to fulfil their Dharma; and his sympathies are always with the sincere aspirants. His sense of selfless service is so intense to the cause of music that more often he engages himself hours on end—even to the extent of taxing much his frail constitution in teaching Veena and vocal music to the students who attend his classes. For the fulfilment of his divine ambition viz. to instil in the hearts of his students an aptitude and a genuine interest in Music Yoga, he exerts much, rendering kindly acts and daily services with a willing heart to the strugglers. His process of teaching is unique (which creates an interest and self-confidence), unlike the long-processed conventional method. Raga's Svarupa in outline is taught followed by singing of Kirtan by which the pupil gets an idea about the Ragas and is able to appreciate the Bhava which is considered very necessary in Sankirtan music. This short-cut method was imbibed by him from his Vidya Guru, Sri P. Srinivasa Iyer, a well-known musician and violinist in the South.

The enthusiasm shown and the popularity of the first and second edition prompted us now to bring out an enlarged edition with many additional Kirtans and Bhajans.

The genesis of this anthology is due to Swami Vidyanandaji. It was thought that a fairly comprehensive collection of devotional songs, ordinarily used in Bhajans including Sankirtans, should be made available so as to be useful not only to the students in the Ashram, but also to numerous devotees, Bhajan parties and to the members of the D.L.S. Branch institutions, and thus placing a value on religious training and discipline through such means. With this end in view the present selection has been made and it includes a few choice Kirtans, representative of Sanskrit, Hindi and Tamil languages. To facilitate those who are not conversant with Devanagari and Tamil scripts, the songs and Bhajans have been transliterated in English.

As for Ragas and Talas, the latest renderings have been adopted. In some cases however, specially in respect of Namavali no Ragas have been indicated.

The purpose of this edition will be amply served, if it helps the aspiring devotee in his endeavour to feel the presence of the All-Compassionate Lord through congregational singing and prayer in the traditional form handed down to us from generations past. And thus realise with the poets that for the generality of men and women of this age with a life loosened from the obligations and restrictions of ethical and religious discipline, there is no more potent form of Sadhana and more easier and quicker results than singing the Name of the Lord with devotion and pure heart.

Hari Om Tat Sat

—SWAMI MADHAVANANDA

MUSIC: A UNIQUE MEANS FOR GOD-REALISATION

Sarvam Kalvidam Brahma—All this is, indeed, Brahman or the Supreme Reality—thus proclaims the gospel of Vedanta, the all-encompassing, eternal lore of the ancient Indian seers. Everything in this universe is pervaded by the Reality. Realization of this Reality is the goal of life. Different means lead to the same goal, as do all rivers to the ocean. All forms of art, in their pure aspects, are different means intended, ultimately, to enable one to realize the goal of life. Of all arts, the main five arts or the fine arts, have been evolved by the ancient seers of India, to particularly help us in this process.

Among the fine arts, music seems to exert a generally stirring influence on all. The five arts are painting, sculpture, dancing, literature and music. Their importance also is in the ascending order. How is it so? First, let us take painting. It shows a beautiful form or a landscape on a plain surface. Painting is an instrument of expression through an image on the canvas. In the second art, namely sculpture, which seems to be a further development on painting, we can see all the details of the contours or the shape of the form, from all sides. The nature of the form is now complete in all aspects.

But the form being static, there is a death of life in it, as it were. Movement is indicative of a form being really animate. For a graceful movement, there should be some regulation or discipline of motion, which is called rhythm. Dancing is thus a further development on sculpture. It is full of life with rhythmical movements of the limbs and expression of emotions in the face. At this stage ideas begin to crystallise in the mind. Then they seek their expression. Words flow out. But there should also be some regulation and aptness in the word-structure, in order to properly express one's ideas. Only then will they be easily understood and appealing to the mind. Literature serves this purpose. Now ideas are expressed very well, so as to help the understanding of man, as well as provide an intellectual stimulus and entertainment.

A still further development is found in music. This is more vibrant, penetrating and could induce a universal response., If we repeat, "*Rama, Rama, Rama, Rama, Rama Nama Tarakam*", we understand that the name of Rama enables one to cross the ocean of earthly existence, to the other shore of immortality. But it is a mental understanding. Whereas, if we set the same words in a tune and sing or hear them, there is an emotional experience of the depth of the meaning of these words. Not only does the mind understand them, but the heart vibrates with the feelings pertaining to them. Thus, music has more depth and profundity and is of the foremost importance. That is why it is said that music occupies the first place among all the arts. It is the easiest, surest, sweetest and the best means of God-realization.

Music gives enjoyment to the performer as well as to the listener. It gives a higher type of emotional enjoyment and infuses in all the ecstatic state of Bhava Samadhi or superconsciousness through dissolution in pure feeling. Music can be universally enjoyed. If a Japanese sings in his own language or plays an instrument of his country, the Englishman can enjoy the music without understanding a word of it or without being familiar with that instrument. A German can likewise enjoy the Indian music. Such is not the case with literature. It has its linguistic limitation. Only the English-knowing people can enjoy English literature; only the French-knowing people can enjoy French literature.

Music is Divine. It draws one nearer to God. It is God Himself. We call it Nada Brahman or the Reality that is symbolized in music. As a means, it is called Nada Upasana or spiritual practice through singing. Sarasvati, the Goddess of Learning, inclusive of music and the other fine arts, is represented with a musical instrument, called Veena, in Her hands. Veena symbolises Nada or music. The eternal song of Om emanates from it. Lord Krishna also holds a flute in His hands. It is also symbolic in the sense that it produces the music of the soul. Many saints like Mira, Gauranga, Surdas, Kabirdas, Ramdas, Tukaram, Tyagaraja and others attained God-realization through music.

Music melts the hearts of all. It sets into motion the divine vibrations that gradually unite the individual soul with the Supreme Soul. This is the end and aim of all spiritual practices. The *summum bonum* of human existence is achieved through music very easily.

Singing the nectarine Names of the Lord and His glories, with proper accompaniments, if possible, will purify the heart, extinguish the fire of earthly suffering and free one from the cycle of births and deaths. It will lead one along the path of the Sreyas or that which is good, bring fulfilment to Vidya or knowledge, infuse grace and felicity in life, and enable the singer as well as the listener to commune with God.

It is in this light that His Holiness Swami Sivananda classifies music as a Yoga by itself. He encourages Bhajan and Sankirtan to serve as easy means to quick spiritual progress. The Yoga-Vedanta Forest Academy has a Department of Music, where musically-inclined spiritual aspirants are helped and encouraged to learn this unique means of finding solace and inspiration in life. Many seekers from Eastern and Western countries have been trained here in classical music, vocal as well as instrumental.

—Swami Vidyananda

NAAM KEERTAN MAHIMA

Harernaamaiva Naamaiva Naamaiva Mama Jeevanam
Kalou Naastyeva Naastyeva Naastyeva Gatiranyatha.

Kalou Kalmash Chittanaam Paapdravyopajeevinaam
Vidhikriya Viheenaanaam Gatirgovind Keertanam.

Naa Aham Vasaami Vaikunthe, Yoginaam Hridayepi Vaa
Madbhakta Yatra Gaayanti Tatra Tishthaami Naarada.

Aartaa Vishannah Shithilaascha Bheeta
Ghoreshu Cha Vyaadhishu Vartamaanaah;
Sankeertya Naaraayana Shabda Maatram
Vimuktaduhkhah Sukhino Bhavantu.

Sarvadharmaan Parityajya Maam Ekam Sharanam Vraja
Aham Tvaa Sarva Paapebhyo Mokshayishyaami
Maa Shucah.

Anyatha Saranam Nasti Tvameva Saranam Mama
Tasmaat Karunya Bhavena Raksha Raksha Mahesvara.

THE UNIVERSAL PRAYER

O Adorable Lord of Mercy and Love!

Salutations and prostrations unto Thee.

Thou art Omnipresent, Omnipotent and Omniscient.

Thou art Satchidananda

(Existence-Consciousness-Bliss Absolute).

Thou art the Indweller of all beings.

Grant us an understanding heart,

Equal vision, balanced mind,

Faith, devotion and wisdom.

Grant us inner spiritual strength

To resist temptations and to control the mind.

Free us from egoism, lust, greed, hatred,

anger and jealousy.

Fill our hearts with divine virtues.

Let us behold Thee in all these names and forms.

Let us serve Thee in all these names and forms.

Let us ever remember Thee.

Let us ever sing Thy glories.

Let Thy Name be ever on our lips.

Let us abide in Thee for ever and ever

—*Swami Sivananda*

SRI GURU MANTRAM

Om Brahmaanandam Parama Sukhadam
Kevalam Jnaanamoortim
Dvandvaateetam Gagana Sadresam
Tatvamasyaadi Lakshyam
Ekam Nityam Vimalamachalam
Sarvadhee Saakshibhootam
Bhaavaateetam Triguna Rahitam
Sadgurum Tam Namaami

Prostrations to the Guru, the Absolute, the embodiment of Bliss, the bestower of highest Joy. He is beyond duality, He is knowledge personified. All-pervasive like the sky, He is One, Eternal, Pure and Steady. He has realised "Thou Art That." He is the Witness of all thoughts. He is free from the three Gunas, beyond all modifications of mind and body.

Gurur Brahmaa Gurur Vishnur-
Gurur Devo Maheshwarah
Guruh Saakshaat Param Brahma
Tasmai Sree Gurave Namah

Guru is Brahma. Guru is Vishnu. Guru is Siva. Guru is the Supreme Brahman Itself. Prostrations to that Guru.

Eesvaro Gururaatmeti
Moortibheda Vibhaagine
Vyomavad Vyaapta Dehaaya
Sree Dakshinaamoortaye Namah

I prostrate to Dakshinamurti Who manifests Himself in three , different forms as God, Preceptor and Self, and Whose body is all-pervading like the sky.

Om Namah Sivaaya gurave
Satchidaananda Moortaye
Nishprapanchaaya Saantaaya
Niraalambaaya Tejase

Om Prostrations to Lord Siva, the Guru Who is an embodiment of Existence, Knowledge and Bliss, Who is ever peaceful, free from world-consciousness, needs no support, and luminous like the sun.

Ajnaana Timiraandhasya
Jnaanaanjana Salaakayaa
Chakshurun Meelitam Yena
Tasmai Sree Gurave Namah

Prostrations to that Guru, Who, through the collyrium of Knowledge, opens the eye of him who is blinded by the gloom of ignorance.

Yasya Deve Paraa Bhaktih
Yathaa Deve Tathaa Gurau
Tasyaite Kathitaa Hyarthaah
Prakaasante Mahaatmanah

He whose devotion to God is supreme and whose devotion to the Guru is as great as that to the Lord, to that high-souled one all the knowledge of the scriptures stand revealed.

Mokshakarana Samagryam Bhaktireva Gariyasi
Svasvarupa Anusandhanam Bhaktirityabhidhiyate
Svatma Tatvanusandhanam Bhaktirityapare Jaguh

Among things conducive to liberation, devotion (Bhakti) alone holds the supreme place. The seeking after one's real nature is designated as devotion. Others maintain that the enquiry into the truth of one's own Self is devotion.

Dhyaanamoolam Guror Moortih
Poojaamoolam Guroh Padam
Mantramoolam Guror Vaakyam
Mokshamoolam Guroh Kripaa

The form of the Guru is the root (support) of meditation. The feet of the Guru are the object of worship. The teaching of the Guru is the root (essence) of all Mantras. The Grace of the Guru is the root (means) of salvation.

Om Sarva Mangala Maangalye
Sive Sarvaartha Saadhike
Saranye Tryambake Gauri
Naaraayani Namostute

Prostrations to Goddess Durga, the abode of all auspiciousness, Whose form is auspicious, Who is the bestower of all wealth on Her devotees, Who is the refuge of all, Who has three eyes, and Who is the Divine Force of Narayana (Narayani).

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**SIVANANDASHRAM
BHAJANAVALI**

PRAVERS

Sloka

Namostu Anantaaya Sahasramoortaye
Sahasrapadaakshi Shiorubaahave
Sahasranaamne Purushaaya Shaashvate
Sahasrakoti Yugadhaarine Namah

Meaning

Salutations to the Eternal Purusha Who has a thousand names, a thousand forms, a thousand feet, eyes, heads and hands and Who is wearing thousands of crores of ages. Salutations again to that infinite Divine Reality.

Sloka

Tvameva Maata Cha Pitaa Tvameva
Tvameva Bandhuscha Sakhaa Tvameva
Tvameva Vidyaa Dravinam Tvameva
Tvameva Sarvam Mama Devadeva

Meaning

Thou art my mother, Thou art my father, Thou art my friend, Thou art my comrade, Thou art my knowledge, Thou art my wealth, Thou art my all-in-all, O God of Gods.

Sloka

Anyathaa Sharanam Naasti Tvameva
Sharanam Mama
Tatsmaat Kaarunya Bhaavena Raksha Raksha
Maheshwara

Meaning

There is no other protector existing. You are the only protector for me. Therefore with extremely compassionate feeling protect, protect, O Supreme Ruler!

Om Sri Mahaa Ganapataye Namah

Om Namō Narayanaya

Om Namō Bhagavate Vasudevaya

Om Namō Bhagavate Ramachandrāya

Om Namō Bhagavate Sharavanabhavāya

Om Sri Sadgurubhyo Namah

Om Sri Mahaa Paraashaktye Namah

Om Namah Sivaya

SHANTI MANTRAS

Om Sham No Mitrah Sham Varunah,
Sham No Bhavatvaryamaa
Sham Na Indro Brihaspatih,
Sham No Vishnurunurukramah
Namo Brahmane, Namaste Vayo,
Twameva Pratyaksham Brahmasi,
Twaameva Pratyaksham Brahma Vadishyami
Ritam Vadishyami, Satyam Vadishyami
Tanmamavatu, Tadvaktaramavatu
Avatu Mam, Avatu Vaktaram
Om Shantih Shantih Shantih.

May Mitra, Varuna and Aryama be good to us. May Indra and Brihaspati and Vishnu of great strides be good to us. Prostrations to the Brahman. Prostrations to Thee. O Vayu who art the visible Brahman. I shall proclaim Thee as visible Brahman. I shall call Thee the Just and the True. May He protect the teacher and me. May He protect the teacher. Om Peace, Peace, Peace.

Om Saha Naavavatu, Sahanau Bhunaktu,
Saha Viryam Karavavahai, Tejasvi
Navadheetamastu Ma Vidvishavahai
Om Shantih Shantih Shantih.

Om, May He protect us both (teacher and taught). May He cause us both to enjoy the bliss of Mukti. May we both exist to find out the true meaning of the scriptures. May our studies be fruitful. May we never quarrel with each other. Let there be threefold Peace.

Om Yascchandasaam-Rishabho Vishwarupah;
Cchandobhyo-Adhyamritat Sambabhuva;
Sa Mendro Medhaya Sprinotu;
Amritasya Devadharano Bhuyasam;
Sariram Me Vicharsnanam;

Jihwa Me madhumattama;
 Karnabhyam Bhuri Visruvam;
 Brahmanah Kososi Medhaya Pihitah,
 Srutam Me Gopaya.
 Om Shantih Shantih Shantih.

May He, the Lord of all, pre-eminent among the Vedas and superior to the nectar contained in them, bless me with wisdom. May I be adorned with knowledge of Brahman that leads to Immortality. May my body become strong and vigorous (for practising meditation on Brahman). May my tongue always utter delightful words. May I hear a lot with my ears. Thou art the scabbard of Brahman hidden by worldly taints (and not revealed to puny intellects). May I never forget that which I have learnt. Om Peace, Peace, Peace.

Om Aham Vrikshasya Reriva;
 Kirtih Prishtham Gireriva;
 Urdhwapavitra Vajiniva Swamritamasmi;
 Dravinam Savarchasam;
 Sumedha Amritokshitah
 Iti Trishankorvedanuvachanam.
 Om Shantih Shantih Shantih.

I am the destroyer of the tree (of Samsara). My reputation is as high as the top of the hill. I am, in essence, as pure as the Sun. I am the highest treasure. I am All-wise, Immortal and Indestructible. This is Trisanku's realisation. Om Peace, Peace, Peace.

Om Purnamadah Purnamidam
 Purnat Purnamudachyate
 Purnasya Purnamadaya
 Purnamevavasishyate.
 Om Shantih Shantih Shantih.

That is whole. This is whole. From the whole, the whole becomes manifest. From the whole when the whole is negated what remains is again the whole. Om Peace, Peace, Peace.

Om Aapyayantu Mamangani
 Vak Pranas-Chakshuh Shrotramatho

Balamindriyani Cha Sarvani
 Sarvam Brahmopanishadam
 Maham Brahma Nirakuryam;
 Ma Ma Brahma Nirakarot
 Anirakaranamastu; Anirakaranam Me Astu
 Tadatmani Nirate Ya Upanishatsu
 Dharmaste Mayi Santu;
 Te Mayi Santu.
 Om Shantih Shantih Shantih.

May my limbs, speech, Prana, eye, ear and power of all my senses grow vigorous. All is the Brahman of the Upanishads. May I never deny the Brahman. May the Brahman never desert me. Let that relationship endure. Let the virtues recited in the Upanishads be rooted in me. May they repose in me. Om Peace, Peace, Peace.

Om Vang Me Manasi Pratishthita
 Mano Me Vachi Pratishthitam
 Aaviravirma Edhi Vedasya Ma Anisthah
 Srutam Me Ma Prahasiranenadhithena
 Ahoratran Sandadhami; Ritam Vadishyami
 Satyam Vadishyami; Tanmamavatu
 Tadvaktaramavatu; Avatu Mam
 Avatu Vaktaram Avatu Vaktaram.
 Om Shantih Shantih Shantih.

Let my speech be rooted in my mind. Let my mind be rooted in my speech. Let Brahman reveal Himself to me. Let my mind and speech enable me to grasp the Truth of the Vedas. Let not what I heard forsake me. Let both day and night be continuously spent by me in study. I think Truth. I speak Truth. May that Truth protect me. May that protect the teacher, protect me, protect the teacher. Let peace prevail against Adhi Daivic, Adhi Bhautic and Adhi Asuric disturbances.

Om Bhadram No Apivataya Manah,
 Om Shantih Shantih Shantih.

Salutations, May my mind and all these (body, Indriyas, Pranas, etc.,) be good and well. Om Peace, Peace, Peace.

Om Bhadram Karnebhih Shrunuyama devah
 Bhadram Pashyema-Akshabhir-Yajatrah;
 Sthirairangais-Tushtuvam-Sastanubhih;
 Vyasema Devahitam Yadayuh
 Swasti Na Indro Vriddhashravah
 Swasti Nah Pusha Visvavedah
 Swasti Nah Tarkshyo Arishtanemih
 Swasti No Brihaspatirdadhatu
 Om Shantih Shantih Shantih.

Om O Worshipful ones, may our ears hear what is auspicious. May we see what is auspicious. May we sing your praise, live our allotted span of life in perfect health and strength. May Indra extolled in the scriptures, Pushan the all-knowing Tarkshya who saves from all harm and Brihaspati who protects our spiritual lustre, vouchsafe prosperity in our study of the scriptures and the practice of the truths contained therein. Om Peace, Peace, Peace.

Om Yo Brahmanam Vidadhati Purvam
 Yo Vai Vedamscha Prahinoti Tasmai
 Tam Ha Devam-Atmabuddhi-Prakasam;
 Mumukshurvai Saranamaham Prapadye
 Om Shantih Santih Shantih.

He who creates this universe in the beginning and He Whom the Vedas gloriously praise and sing about, in Him I take refuge in the firm faith and belief that my intellect may shine with knowledge of Brahman. Om Peace, Peace, Peace.

Rigvedasamhita

Harih Om

Agnimile Purohitam Yajnasya Devamritvijam
 Hotaram Ratnadhatamam. Hari Om.

I adore Agni, the leader of the sacrifice, the divine participator therein, the Hota who is the bringer of wealth to us.

Krishna Yajurveda Samhita

Harih Om

Ishe Tvorje Tvaa Vaayavasta Upaayavasthah
Devo Va Savitaa Praarpayatu
Sreshtatamaaya Karmane Aapyaayadhvam
Aghnyaa Devabhaagam Urjasvati Payasvati.

O Lord Savita (Sun God), may Thou, the protector of this Universe, guide our intellect, mind and vital force together with the organs of knowledge and action, engaging them in most appropriate work, protecting them from all kinds of adversities and afflictions and granting health, wealth and good understanding with harmony of thought, word and deed, towards Supreme Blessedness.

Samavedasamhita

Harih Om

Agna Ayahi Veetaye Grinano Havyadataye Ni
Hota Satsi Barhishi.

Come Agni, praised with song, to feast and sacrificial offering; sit as Hotar on the holy grass!

Atharvavedasamhita

Harih Om

Sham No Deverabheeshtaye Apo Bhavantu
Peetaye Sham Yorabhisravantu Nah.

Harih Om

The Waters be for us to drink, Goddesses, for our aid and bliss; let them stream health and wealth to us.

MAHAA NAARAAYANA SOOKTAM

(Hymn on Lord Narayana)

- 1.- 3. Sahasra Seersham Devam Visvaaksham Visvasambhuvam
Visvam Naaraayanam Devam Aksharam Paramam Padam
Visvatah Paramaannityam Visvam Naaraayanam Harim
Visvam-eva-idam Purushastad Visvam Upajeevati
Patim Visvasya Aatmesvaram Saasvatam Sivam Achyutam
Naaraayanam Mahaajneyam Visvaatmaanam Paraayanam
4. Naaraayanah Paro Jyotiraatmaa Naaraayana Parah
Naaraayanah Param Brahma Tattvam Naaraayana Parah
Naaraayanah Paro Dhyaata Dhyaanam Naaraayana Parah
5. Yaccha Kinchit Jagat Sarvam Drishyate Srooyate Api Vaa
Antarbahischa Tat Sarvam Vyaapya Naaraayana Sthitah
6. Anantam Avyayam Kavim Samudrentam Visva Sambhuvam
Padmakosha Prateekaasham Hridayam Chaapyadho
Mukham
7. Adho Nishtyaa Vitastyaante Naabhyam Upari Tishthati
Jwaalamalaakulam Bhaati Visvasya Aayatanam Mahat
8. Santatam Shilaabhistu Lambatyaa Kosha Sannibham
Tasyaante Sushiram Sookshmam Tasmin Sarvam
Pratishthitam
- 9.-11. Tasya Madhye Mahaanagnir Visvarchir Visvato Mukhah
So Agrabhug Vibhajan Tishthan Aahaaram Ajara Kavih
Tiryagurdhvam Adhassaayi Rasmayastasya Santataa
Santaapayati Svam Deham Aapaadatala Mastakah
Tasya Madhye Vahni Sikhaa Aniya Oordhvaa Vyavasthitha
Neelatoyada Madhyasthaad Vidyullekheva Bhaasvaraa
Neevaarasookavattanvee Peeta Bhaasvatyanoopamaa
12. Tasyaah Sikhaayaa Madhye Paramaatmaa Vyavasthithah
Sa Brahmaa Sa Sivah Sa Harih Sendra Sokshara Paramah
Svaraata
13. Ritam Satyam Param Brahma Purusham Krishnapingalam
Oordhvaretam Viroopaaksham Visvaroopaaaya Vai Namoh
Namah
14. Naaraayanaaya Vidmahe Vaasudevaaya Dhimahe
Tanno Vishnuh Prachodayaat
15. Vishnornukam Veeryaani Pravocham Yah Paarthivaani
Vimame Rajaamsi Yo Askabhaayad

Uttaram Sadhastham Vichakramaanas Tredhorugaayo
 Vishnoh Raraatamasi Vishnoh
 Prishthamasi Vishnoh Sjnaptre Stho Vishnosyurasi
 Vishnor Dhruvamasi Vaishnavamasi Vishnave Tvaa.
 Om Shaantih Shaantih Saashvata Shaantih

Hymn to Lord Narayana

1.-3. This Universe is truly the Divine Person only. Therefore it subsists on Him, the effulgent Divine Being, Who has many heads and many eyes, Who. is the producer of joy in the universe, Who exists in the form of the universe, Who is the master and the cause of humanity, Whose forms are the various gods, Who is imperishable, Who is the all-surpassing ruler and saviour, Who is superior to the world, Who is endless and omniform, Who is the goal of humanity, Who is the destroyer of sin and ignorance, Who is the protector of the universe and the ruler of individual souls, Who is permanent,, supremely auspicious and unchanging, Who has embodied Himself in man as his support (being the indwelling spirit), Who is supremely worthy of being known, Who is embodied in the universe and Who is the supreme goal.

4. Narayana is the supreme Light,
 Narayana is the highest Self,
 Narayana is the supreme Reality designated as Brahman,
 Narayana is the most excellent Meditator and Meditation and the Supreme Truth.

5. Whatsoever there is in this world known through seeing (because of its proximity) or known through hearing (because of its distance), all that is saturated within and without by Narayana, Who remains as the Supreme Truth.

6. One should meditate upon the Supreme, the limitless, unchanging, all-knowing, the cause of the happiness of the world, dwelling in the sea of one's own heart, as the goal of all striving. The place for His meditation is the ether in the heart, the heart which is comparable to an inverted lotus bud (facing down).

7. It should be known that the heart, which is located just at the distance of a finger span below the Adam's apple and a above the navel, shining with a garland of flames, is the great abode of the universe.

8. Like the bud of a lotus, suspended in an inverted position and surrounded by arteries, is the heart. In the middle of it there is a narrow space: In it everything is supported.

9.-11. In the middle of that (narrow space of the heart or susumna) remains the undecaying, all-knowing, omnifaced great Fire, which has flames on every side, which enjoys the food presented before it, which remains assimilating the food consumed, the rays of which spread scattering themselves vertically and horizontally, and which warms its own body from the soles of the feet to the crown of the head. In the centre of that fire, which permeates the whole body, there abides a tongue of fire of the colour of shining gold, which is the topmost among the subtle, which is dazzling like the flash of the lightening that appears in the middle of a rainbearing cloud, which is as slender as the awn of a paddygrain; and which serves as a comparison to illustrate subtlety.

12. Paramatman, the Supreme Reality, dwells in the middle of that flame. (Although He is thus limited) still He is the fourfaced creator, Siva, Vishnu, Indra, the material and efficient cause of the universe and the supreme self-luminous pure Consciousness.

13. To the Supreme Truth, the Supreme Brahman, the Person (innermost Self) of dark-blue and reddish-brown hue, Who is absolutely chaste, Who has uncommon eyes and Whose form is the universe, salutations to Him again and again.

14. We commune with Narayana and meditate on Vasudeva Who is Narayana Himself. May that Vishnu guide and inspire us.

15. Narayana, salutations to You!

You are the supreme, non-dual, cosmic magnetic power! We may count each particle of the earth, but we can never describe Your greatness! You are the inexpressible, all-pervading knowledge. You are the front and the rear, the above and the below, the right and the left. And You are always endless and steady. You are verily the form of the Supreme Vishnu.

In order to get the contact with You, we are touching Your feet. We are bowing and surrendering to You, so You may grant us the experience of the Supreme Reality!

Om Peace! Peace! Eternal Peace!

SRIGANESA STOTRAM

1

MANGALAM DISATU ME VINAYAKO AND JAYA GANESA

Sloka

Mangalam Disatu Me Vinayako
Mangalam Disatu Me Sarasvati
Mangalam Disatu Me Maheswari
Mangalam Disatu Me Sadasivah
Gurur Brahma Gurur Vishnur
Gurur Devo Mahesvarah
Guruh Sakshat Para-Brahma
Tasmai Sri Gurave Namah.
Sarvamangala Mangalye Sive Sarvartha
Sadhike
Saranye Tryambake Gauri Narayani
Namostute.
Lokah Samastah Sukhino Bhavantu.

Meaning

May Ganesha bring about auspiciousness
May Sarasvati bring about auspiciousness
May Maheswari bring about auspiciousness
May Sadasiva bring about auspiciousness.
Guru is Brahma, Guru is Vishnu,
Guru is God Siva,
Guru verily is Supreme Brahman,
Prostrations to that Guru!
Prostrations unto Thee O Parvati, consort of Lord Siva,
the fulfiller of Purusharthas, the bestower of all auspicious-
ness, the protector of devotees, O three-eyed Durge!
"May the whole world enjoy peace and happiness."

1. Jaya Ganesa Jaya Ganesa Jaya Ganesa Pahi Mam
Sri Ganesa Sri Ganesa Sri Ganesa Raksha Mam
2. Jaya Sarasvati Jaya Sarasvati Jaya Sarasvati
Pahi Mam
Sri Sarasvati Sri Sarasvati Sri Sarasvati
Raksha Mam
3. Sat Guru Jaya Sat Guru Jaya Sat Guru Jaya
Pahi Mam
Sat Guru Jaya Sat Guru Jaya Sat Guru Jaya
Raksha Mam
4. Ram Guru Jaya Ram Guru Jaya Ram Guru
Jaya Pahi Mam
Ram Guru Jaya Ram Guru Jaya Ram Guru
Jaya Raksha Mam
5. Syam Guru Jaya Syam Guru Jaya Syam Guru
Jaya Pahi Mam
Syam Guru Jaya Syam Guru Jaya Syam Guru
Jaya Raksha Mam
6. Om Guru Jaya Om Guru Jaya Om Guru Jaya
Pahi Mam
Om Guru Jaya Om Guru Jaya Om Guru Jaya
Raksha Mam
7. Rajarajeswari Rajarajeswari Rajarajeswari
Pahi Mam
Rajarajeswari Rajarajeswari Rajarajeswari
Raksha Mam
8. Saravanabhava Saravanabhava Saravanabhava
Pahi Mam
Subramanya Subramanya Subramanya
Raksha Mam
9. Vel Muruga Vel Muruga Vel Muruga Pahi Mam
Velayudha Velayudha Velayudha Raksha Mam

10. Anjaneya Anjaneya Anjaneya Pahi Mam
Hanumanta Hanumanta Hanumanta
Raksha Mam
11. Adityaya Adityaya Adityaya Namah Om
Bhaskaraya Bhaskaraya Bhaskaraya
Namah Om
12. Ganga Rani Ganga Rani Ganga Rani Pahi Mam
Bhagirathi Bhagirathi Bhagirathi Raksha Mam
13. Hare Rama Hare Rama Rama Rama Hare Hare
Hare Krishna Hare Krishna Krishna Krishna
Hare Hare
14. Namah Sivaya Namah Sivaya Namah Sivaya
Pahi Mam
Namah Sivaya Namah Sivaya Namah Sivaya
Raksha Mam
15. Om Sakti Om Sakti Om Sakti Pahi Mam
Brahma Sakti Vishnu Sakti Siva Sakti
Raksha Mam
16. Iccha Sakti Kriya Sakti Jnana Sakti Pahi Mam
Adi Sakti Maha Sakti Para Sakti Raksha Mam
17. Sarva Nama Sarva Rupa Sarvesa Pahi Mam
Sarva Nama Sarva Rupa Sarvesa Raksha Mam
18. Om Tat Sat Om Tat Sat Om Tat Sat Om
Om Santi Om Santi Om Santi Om

MAHA MANTRA

Hare Rama Hare Rama Rama Rama Hare Hare
Hare Krishna Hare Krishna Krishna Krishna
Hare Hare

2

**MUDA KARATTAMODA KAM
(SRI SANKARACHARYAKRITAM)**

Sloka

Om Om Omkararoopam Tryahamiti Cha Param
 Yat Svaroopam Turiyam
 Traigunyatitanilam Kalayati Manaso
 Charusindooram Moortim
 Yogindraiha Brahmarandhraiha Sakalagunamayam
 Sri Harendrena Sangam
 Gam Gam Gam Gam Ganesam Gajamukha-
 mabhito Vyapakam Chintayanti

Meaning

Om Om the form of Omkara. Think in the mind that I am the form of Omkara, which is supreme, the fourth state, beyond the three qualities, brilliant and beautiful form. The great Yogins meditate in the crown of their head on the elephant-faced Ganesa, Whose Bija Akshara is Gam, Who is full of all good qualities, all-pervading and Who is worshipped by Sri Siva and Indra.

Song

1. Muda Karattamodakam Sada Vimukti Sadhakam
 Kaladharavatamsakam Vichitra-Loka-
Rakshakam
 Anayakaikanayakam Vinasitebha-Daityakam
 Natasubha-Pranasakam Namami Tam
Vinayakam
2. Natetaratibhikaram Navoditarka-Bhasvaram
 Namatsurari-Nirjaram Natadhikapaduddharam
 Suresvaram Nidhisvaram Gajesvaram Ganesvaram
 Mahesvaram Tamasraye Paratparam Nirantaram
3. Samasta-Loka-Sankaram Nirasta-
Daityakunjaram
 Daretarodaram Varam Varebhavaktram-
Aksharam

Kripakaram Kshamakaram Mudakaram
 Yasaskaram
 Manaskaram Namaskritam Namaskaromi
 Bhasvaram

4. Akinchanartimarjanam Chirantanokti Bhajanam
 Purari-Poorvanandanam Surari-Garva-Charvanam
 Prapancha-Nasa-Bhishanam Dhananjayadi-
 Bhooshanam
 Kapola-Danavaranam Bhaje Purana-Varanam
5. Nitanta-kanta-dantakam tamantakantakatmajam
 Achintyaroopam-antahinamantarayakrintanam
 Hridantare Nirantaram Vasantameva Yoginam
 Tam Ekadantam ekam eva Chintayami
 Santatam

6. Mahaganesa-Pancharatnam-Adarena Yonvaham
 Prajalpati Prabhatake Hridi Smaran
 Ganesvaram
 Arogatam Adoshatam Susahitim Suputratam
 Samahitayu-Ashtabhutim-Apyupaiti Sochirat.

Meaning

1. I prostrate to that Vinayaka (Ganesa), Who with pleasure holds in the hand Modaka (rice-ball—a kind of eatable offered to Ganesa), Who is always the bestower of liberation, Who has the crescent moon on the forehead, Whose form is wonderful, Who is the protector of the worlds, Who is the one Lord of the helpless, Who destroyed Gajasura, and Who is the destroyer of all inauspiciousness of those who prostrate before Him.

2. I always take shelter under Him, Who is Ganesa the Great Lord, the Lord of gods, treasures and elephants, Who is dreadful to His opponents, Who is brilliant like the rising sun, Who is worshipped by gods and Asuras, Who is the remover of all the great calamities of his devotees, and Who is Supreme.

3. I prostrate to the brilliant, indestructible and noble elephant-faced God, the bestower of happiness to all the worlds, the destroyer of all the great Asuras (demons), the big-bellied,

the foremost, the merciful, the forgiving, the bestower of joy, fame and good mind to those who prostrate to Him.

4. I worship the ancient Elephant-God, Who is the destroyer of the grief of the poor, Who is fit to be called the eternal, Who is the eldest son of Lord Siva, Who is the destroyer of the pride of the demons, Who is dreadful at the time of the dissolution of the worlds. Who wears Dhananjaya (the serpent) as an ornament, and Who has the ichor flowing from His cheeks.

5. I always meditate on that one-tusked Ganesa alone with very brilliant and sharp-ended tusk, Who is the son of the Controller of the destroyer (i.e., Lord Siva Who conquered Yama), Whose form is unimaginable, Who is endless, Who is the remover of all obstacles, and Who, ever dwells in the inner core of the hearts of Yogins.

6. Those who chant this Maha Ganesa Pancharatna (the five jewel-like verses on the Great Ganesa) always and especially in the early morning with devotion and faith, thinking of Ganesa in the heart, will soon attain health, goodness, eight kinds of Aiswaryas (prosperity in abundance), good literature (scholarship) and good sons.

Namavali

Jaya Ganesa Jaya Ganesa Jaya Ganesa Pahi Mam
Sri Ganesa Sri Ganesa Sri Ganesa Raksha Mam

SRI SARASVATI STOTRAM

3

SRI SARASVATI NAMOSTUTE (SRI DIKSHITAKRITAM)

Sloka

Ya Kundendu-Tusharahara-Dhavala Ya Subhra-
Vastravrita
Ya Veena-Varadanda-Manditakara Ya Sweta-
Padmasana
Ya Brahmachyuta-Sankara-Prabhritibhir-Devaih
Sada Pujita
Sa Mam Patu Sarasvati Bhagavati Nissessa
Jadyapaha

Meaning

May Goddess Sarasvati, dispeller of all nescience and inertia, Whose complexion is like jasmin blossoms, moon or snow, Who is attired in spotless white Sari, Whose hands are adorned with the enchanting Veena, Who is always worshipped by Brahma, Vishnu, Siva and other Gods, Who is seated on a white lotus, protect me!

Song

Sri Sarasvati Namostute Varade Para Devate,
Sripati Gauripati Guruguha Vinute Vidhiyuvate
Vasanatraya-Vivarjita-Varamuni-Bhavita-Moorte
Vasavadyakhila-Nirjara-Varavitarana-Bahu-Kirte
Darahasa-Yuta Mukhamburuhe Adbhuta-
Charanamburuhe
Samsarabheetyapahe Sakala-Mantrakshara-Guhe

Meaning

Salutations to Thee, Sri Sarasvati, Granter of boons, O Supreme Goddess. Saluted by Sripati (Vishnu), Gauripati

(Siva), Guru and Guha or Subrahmanya, darling of Brahma, free from the three types of Vasanas. Thy form is meditated upon by the best of saints. Thou art reputed for granting various boons to Indra and other Devas. O Consort of Brahma with smiling face and wonderful lotus-feet, the abode of all Mantras and the dispeller of the afflictions of births and deaths!

Namavali

Veena Pustaka Dharini Amba
Vani Jaya Jaya Pahi Mam
Sakti Dayini Pahi Mam
Bhukti Dayini Pahi Mam
Bhakti Dayini Pahi Mam
Mukti Dayini Pahi Mam

Meaning

O Mother, Goddess of learning, hail, hail to Thee! O bestower of power, enjoyment, devotion and liberation! Protect me from all evils and misfortunes.

4

DE MAJA DIVYAMATI (SRI RAMADASAKRITAM)

Sloka

1. Sarvaroopamayi Devi
Sarvam Devimayam Jagat
Atoham Visvaroopam Tvam
Namami Paramesvarim
2. Manikyavinam Upalalayantim
Madalasam Manjulavagvilasam
Mahendraniladyutikomalangim
Matangakanyam Manasa Smarami

Meaning

1. Goddess is all forms. The whole world is full of Goddess. Therefore, O Paramesvari (Goddess Supreme) of the form of all the worlds, I prostrate to Thee.

2. I meditate on the daughter of Matanga Muni (Goddess Sarasvati), Who is fondling (lovingly playing on) the Vina (an ancient musical instrument) bedecked with rubies, who has a beautiful gait, Who is full of beautiful speech and Whose tender, blue body shines like blue stone sapphire (Mahendra Nilam).

Song

De Maja Divyamati Sarasvati

De Maja Divyamati

1. Rama Katha Bahugoodha Niroopana
Chalavi Sighragati (De Maja. . .)
2. Brahmadika Deva Poojati Tujala
Prarthana Hi Kariti (De Maja. . .)
3. Ramadasa Mhane Kaya Malaa Une
Too Asata Jagati (De Maja. . .)

Meaning

O Sarasvati, give me intuition, give me intuition.

1. To relate the most sweet and mysterious story of Lord Rama quickly (give me intuition, O Sarasvati).

2. Even Gods like Brahma worship and pray to you for it (give me intuition, O Sarasvati).

3. Ramdas says: "I am never in want of anything when you are here." (O Sarasvati, give me intuition).

Namavali

Vina Pustaka Dharini Amba

Vani Jaya Jaya Pahi Mam

Saktidayini Pahi Mam

Bhuktidayini Pahi Mam

Bhaktidayini Pahi Mam

Muktidayini Pahi Mam

5

SUVAKSHOJAKUMBHAM
(SRI SANKARACHARYAKRITAM)

Sloka

Surasurasevita-Padapankaja
Kare Virajat-Kamaniya-Pustaka
Virinchipatni Kamalasanasthita
Sarasvati Nrityatu Vachi Me Sada

Meaning

May Sarasvati, the Consort of Lord Brahma, seated on the lotus-flower, with the beautiful book shining in the hands and with lotus-feet worshipped by gods and demons, dance in my words always.

Song

1. Suvakshojakumbham Sudhapoornakumbham
Prasadavalambam Prapunyaavalambam
Sadasyendubimbam Sadanoshthabimbam
Bhaje Saradambam Ajasram Madambam
2. Katakshe Dayardram Kare Jnanamudram
Kalabhirvinidram Kalapaih Subhadram
Purandhrim Vinidram Purastungabhadram
(Bhaje Saradambam. . . .)
3. Lalamankaphalam Lasadganalolam
Svabhaktaikapalam Yasahsrikapolam
Kare Tvakshamalam Kanadratnalolam
(Bhaje Saradambam. . . .)
4. Susimanṭavenim Drisha Nirjitanim
Ramatkiravanim Namadvajrapanim
Sudhamantharasyam Muda Chintyavenim
(Bhaje Saradambam. . . .)
5. Susantam Sudeham Drigante Kachantam
Lasatsallatangim Anantam Achintyam

Smritam Tapasaih Sargapoorvasthitam Tam
(Bhaje Saradambam. . . .)

6. Kurange Turange Mrigendre Khagendre
Marale Madebhe Mahokshedhiroodham
Mahatyam Navamyam Sada Samaroopam
(Bhaje Saradambam. . . .)

7. Jvalatkantivahnim Jaganmohanangim
Bhajanmanasambhoja-Subhrantabhringim
Nijastotra-Sangita-Nrityaprabhangim
(Bhaje Saradambam. . . .)

8. Bhavambhojanetraja Sampoojyamanam
Lasanmandahasa-Prabha-Vaktra-Chihnam
Chalat-Chanchala-Charutatanka-Karnam
(Bhaje Saradambam. . . .)

Meaning

1. I always worship my Mother, Mother Sarada, with beautiful breasts and the pot filled with nectar, face so lovely as the moon and lips wet with mercy and red like the Bimba-fruit.

2. I always worship my Mother, Mother Sarada, living on the banks of the river Tungabhadra, with a glance wet with kindness, with the symbol of wisdom in the hands, blossoming with arts, lovely with the ornaments on the head, chaste and always cheerful.

3. I always worship my Mother, Mother Sarada, with Tilaka (sacred mark) on the forehead, shining with delight in music, the one protector of Her devotees, with cheeks so beautiful like the Goddess of Fame, with rosary in the hands and adorned with shining gems.

4. I always worship my Mother, Mother Sarada, with beautiful central line on the head, with eyes so lovely as to defeat those of the deer, with wonderful words like those of the nightingale, prostrated to by Indra, with nectarine face and hair fit to be meditated upon gladly.

5. I always worship my Mother, Mother Sarada, quite calm, with a beautiful body, with shining glances, with limbs so

slender and beautiful as the creeper, the endless and unthinkable and with the Rishis meditating in front of Her.

6. I always worship my Mother, Mother Sarada, Who is always in the form of Sama Veda and Who, in the great festival of Navami, rides on deer, horse, lion, Garuda (the king of birds), swan, ichorous elephant and great bull.

7. I always worship my Mother, Mother Sarada, with body shining as the burning fire, with limbs so beautiful as to enslave the whole world and shining with the lustre of Her own Stotras, music and dance and Who wanders as a bee in the mind-lotuses of those who worship Her.

8. I always worship my Mother, Mother Sarada, Who is worshipped well by Siva, Vishnu and Brahma, Whose face shines with the lustre of Her smiles and Whose ear-rings are so beautiful like the lightning.

SRI GURU STOTRAM

6

VIDITAKHILA SASTRASUDHA—JALADHE
(TOTAKA ACHARYA-KRITAM)

Sloka

Padmasinam Prasantam
Yamaniratam Anangari-Tulya-Prabhavam
Phale Bhasmankitabham
Smitaruchira-Mukhambhojam-Indivaraksham
Kambugrivam Karabhyam-Avihata
Vilasat-Pustakam Jnanamudram
Vandyam Girvanamukhyair
Natajanavaradam Bhavaye Sankararyam

Meaning

I meditate on Sri Sankaracharya, Who is seated in Padmasana (lotus-pose), Who is tranquil, Who is established in Yama, Who is so powerful as the Destroyer of Cupid (Lord Siva), Whose forehead is adorned with the sacred ash, Whose lotus-face shines with a sweet smile, Whose eyes are like the blue lotus, Whose neck is beautiful like the conch, Who holds in his hands a book which is shining well and the Jnana Mudra (symbol of wisdom), Who is worshipped even by the chiefs of Gods and Who grants boons to those who prostrate before him.

Song

1. Veditakhila Sastra Sudhajaladhe
Mahitopanishat-Kathitārtha Nidhe
Hridaye Kalaye Vimalam Charanam
Bhava Sankara Desika Me Saranam
2. Karuna-Varunalaya Palaya Mam
Bhava-Sagara-Duhkha-Vidoona-Hridam

Rachitakhila-Darsana Tattvavidam

(Bhava Sankara. . .)

3. Bhavata Janata Sukhita Bhavita
Nijabodha-Vicharana-Charumate
Kalayesvara-Jiva-Viveka-Vidam

(Bhava Sankara. . .)

- 4 Bhava Eva Bhavaniti Me Nitaram
Samajayata Chetasi Kautukita
Mama Varaya Moha-Maha-Jaladhim

(Bhava Sankara. . .)

5. Sukritedhikrite Bahudha Bhavato
Bhavita Pada-Darsana-Lalasata
Atidinam-Imam Paripalaya Mam

(Bhava Sankara. . .)

6. Jagatimavitum Kalitakritayo
Vicharanti Mahamahasas-Chalatah
Ahimamsurivatra Vibhasi Puro

(Bhava Sankara. . .)

7. Guru Pungava Pungava Ketana Te
Samatamayatam Nahi Kopi Sudhih
Saranagata-Vatsala Tattvanidhe

(Bhava Sankara. . .)

8. Vidita Na Maya Visadaikakala
Na Cha Kinchana Kanchanam-Asti Guro
Drutameva Vidhehi Kripam Sahajam

(Bhava Sankara. . .)

Meaning

1. O ocean of the nectar of illumined knowledge of the whole Shastras! Thou hast revealed the treasure of the meaning of the great Upanishads. I meditate on Thy pure Lotus-feet in my heart, O Sankara Desika (Acharya or Guru) be Thou my refuge.

2. O ocean of mercy, protect me who am afflicted sorely by the pains of Samsara (birth and death). Thou hast expounded

the truth of the various schools of philosophy. O Sankara Desika, be my refuge.

3. By Thee humanity has attained happiness. Thou art very clever in the art of Self-enquiry. O Sankara, I meditate on Thee Who expounded the identity of Jiva and Ishvara, be Thou my refuge.

4. "Thou art Siva Himself", thus thinking, my mind became full of joy. Remove the ocean of delusion in me, O Sankara, be Thou my refuge.

5. It is by the great virtuous actions done by me for a long time that I have got in me a love for the vision of Thy Lotus-feet. Protect this humble self, O Sankara, be Thou my refuge.

6. For the redemption of mankind great souls like Thy Self move about from place to place. Thou seemest to me like the pure and resplendent sun. O Sankara, be Thou my refuge.

7. O my preceptor, best of men, it is impossible for, anyone to gauge Thy mental poise. O protector of the refugees, be Thou my refuge.

8. I have not been able to find any treasure more worthy of possession than Thee O preceptor. Have mercy on me, which is Thy natural quality, O Sankara, be Thou my refuge.

Namavali

Bhava Sankara Desika Me Saranam
Bhava Sankara Desika Me Saranam

7

DEVA DEVA SIVANANDA

(SRI HRIDAYANANDA-KRITAM)

Sloka

Mangalam Yogivaryaya Mahaniya-Gunabdhaye
Gangateera-Nivasaya Sivanandaya Mangalam

Meaning

Auspiciousness be to the greatest of Yogins, Who is an ocean of the greatest qualities, Who is living on the banks of the Ganges, To that Sivananda let there be auspiciousness.

Song

1. Deva Deva Sivananda Deena-Bandho Pahi Mam
 Chandravadana-Mandahasa Premarupa
 Raksha Mam
 Madhura-Gita-Ganalola Jnanaroopa Pahi Mam
 Samastaloka-Poojaniya Mohananga Raksha Mam
2. Divya-Ganga-Teeravasa Dana-Sheela Pahi Mam
 Papaharana Punya-Sheela Paramapurusha
 Raksha Mam
 Bhaktaloka-Hridayavasa Swaminatha Pahi Mam
 Chitsvaroop Chidananda Sivananda
 Raksha Mam

Meaning

1. Sivananda is God of Gods, brother of the humble—may He protect me. Moon-like face, mild smile, embodiment of love, may He protect me. Who delights in singing sweet songs, embodiment of wisdom, may He protect me. Who is adored by all beings, Who is of charming limbs, may He protect me.

2. Who resides by the bank of the river Ganga, Who is generous, may He protect me. Who removes sin, Who is full of virtues, Supreme Purusha, may He protect me. Who abides in the hearts of the devotees, the Lord, may He protect me. Who is the embodiment of consciousness and bliss, salutations to Sivananda, may He protect me.

Namavali

Sat Guru Jaya Sat Guru Jaya Sat Guru Jaya
 Pahi Mam
 Sat Guru Jaya Sat Guru Jaya Sat Guru Jaya
 Raksha Mam

SRI SUBRAHMANYA STOTRAM

8

NADA BINDU KALADI NAMO NAMAH

(TIRUPPUGAL)

Sloka

Shadananam Kunkuma-Rakta-Varnam

Mahamatim Divya-Mayura-Vahanam

Rudrasya Sunum Surasainya-Natham

Guham Sadaaham Saranam Prapadye

Meaning

I always take refuge in Lord Guha of six faces, Who is of deep red colour and infinite knowledge, Who has the divine peacock to ride on, the son of Lord Siva and leader of the army of the Devas.

Song

1. Nada Bindu Kaladi Namo Namah
Veda Mantra Svaroopam Namo Namah
Jnana Pandita Swami Namo Namah
(Bahu Koti)
2. Nama Shambhu Kumara Namo Namah
Bhoga Antari Pala Namo Namah
Naga Bandha Mayoora Namo Namah
(Para Shoora)
3. Ccheda Danda Vinoda Namo Namah
Gita Kinkini Pada Namo Namah
Dhira Sambhrama Vira Namo Namah
(Giri Raja)
4. Deepamangala Jyoti Namo Namah
Tooya Ambala Lila Namo Namah

Deva Kunjari Bhaga Namō Namah

(Arul Taray)

Meaning

(SACRED SONGS OF PRAISE TO MURUGA)

1. Praise to Him, Who is beyond sound, time and space.
Praise to Him, Who has the form of Veda Mantras.
Praise to Him, Who is the King of Jnanins.
2. Praise to Him, Who is the son of Sambhu (Siva).
Praise to Him, Who protects the internal enjoyments.
Praise to Him, Who rides on the peacock and controls
the snake of sense-Vasanas of devotees.
3. Praise to Him, Who wields "Vel" in His hands. Praise to
Him, Whose anklets produce melodious sound. Praise to
Him, Who is the hero of great valour.
4. Praise to Him, Who is present in light offerings. Praise to
Him, Who dances in the sacred arena of the devotees'
hearts. Praise to Him, Who has Devayani by His side.
Please bestow grace and bliss.

Namavali

Subrahmanya Subrahmanya Subrahmanya Pahi Mam
Kartikeya Kartikeya Kartikeya Raksha Mam

9

ENDAI VARUKA

(TIRUPPUVAZH)

Song

1. Endai Varuka Raghu Nayaka Varuka
Mainda Varuka Makane Ini Varuka
En Kan Varuka Enataruyir Varuka—Abhirama
2. Ingu Varuka Arase Varuka Annam
Unka Varuka Malar Choodida Varuka
Endru Parivinodu Kosalai Pukala—Varumayan

3. Chindai Makizumaruka Kuravarila
Vanchi Maruvumazaka Amarak Chirai
Chinda Asurar Kilai Verodu Madiya—Atithira
4. Thingal Aravu Nadi Chudiya Paramar
Tanda Kumara Alaiye Karai Poruta
Chendil Nagaril Inite Maruvi Valar—Perumale

Meaning

1. Come my father, gem of Raghus, do come! Oh! My son! Do come now! My dearest Soul! O Son! My eye! come!—Abhirama.
2. My king! Do come here! To take food and have the head adorned with flowers. The child comes near when Kosala lovingly appeals thus.
3. Who dwelling in the heart purifies it, Who enticed the young Kurava damsel (Valli), the redeemer of the Devas, destroying the demons root and branch—the valiant hero (Lord Subramanya).
4. O Son of that supreme Lord, Who has the river Ganga, serpents and the crescent as ornaments, O Lord, living at Tiruchendur, on the shore of the boisterous ocean!

10

SARANAGATAM ATURAM ADHIJITAM

Sloka

Saktihastam Viroopaksham
Sikhivaham Shadananam
Darunam Ripu-Rogagham
Bhavaye Kukkuta-Dhvajam

Meaning

I meditate on Lord Shanmukha (of six faces), Who holds in His hands the weapon Shakti (Vel), Who has the sun, moon and fire as His three eyes, Who rides on a peacock, Who is fearful to the wicked and Who destroys the foes and diseases

of His devotees and Whose flag is marked by the emblem of a cock.

Song

1. Saranagatam Aturam Adhijitam
Karunakara Kamada Kamahatam
Sara-Kanana-Sambhava Charuruche
Paripalaya Taraka-Maraka Mam
2. Hara-Sara-Samudbhava Haimavati
Kara-Pallava-Lalita Kamra-Tano
Muravairi-Virinchi-Mudambunidhe
(Paripalaya. . .)
3. Girija-Suta Sayaka-Bhinna-Gire
Surasindhu-Tanooja Suvarna-Ruche
Surasainya-Pate Sikhi-Vahana He
(Paripalaya. . .)
4. Jaya Vipra-Jana-Priya Vira Namō
Jaya Bhakta-Jana-Priya Bhadra Namō
Jaya Deva Visakha Kumara Namō
(Paripalaya. . .)
5. Purato Bhava Me Parito Bhava Me
Pathi Me Bhagavan Bhava Raksha Gatam
Vitarajishu Me Vijayam Bhagavan
(Paripalaya. . .)
6. Saradindu-Samana Shadananaya
Sarasiruha-Charu-Vilochanaya
Nirupadhikaya Nijabalataya
(Paripalaya. . .)
7. Iti Kukkuta-Ketum Anusmaratam
Pathatamapi Shanmukha-Shatkamimam
Namatamapi Nandanam Indubhrito
Na Bhayam Kvachidasti Sarirabhritam

Meaning

1. Afflicted and swayed by worries and desires, I take shelter at Thy lotus-feet. O Destroyer of the demon Taraka,

Ocean of Mercy, Fulfiller of the desires of devotees, handsome Lord born in the forest of reeds, protect me.

2. O Son of Siva, fondled by the tender hands of Parvati, beautiful One, Ocean of happiness to Brahma and Vishnu, Destroyer of the demon Taraka, protect me.

3. O Son of Parvati, Who split the mountain with arrows (it is said that Shanmukha and Parasurama split with arrows the mountain Krauncha, situated in the eastern side of the Himalayas at different times), Son of the Ganges, Whose splendour is like that of gold, Who is the commander of the forces of Gods and Who rides on a peacock, O Destroyer of the demon Taraka, protect me.

4. Victory, victory to Thee, O auspicious Lord, Who is pleased with the Brahmins well-versed in Vedas and the devotees, well-known by the names of Visakha and Kumara, prostrations to Thee. O Destroyer of the demon Taraka, protect me.

5. O Lord, be present in my front and around me. Be Thou a support to me on the way. Grant success in my journeys, O Lord. O Destroyer of the demon Taraka, protect me.

6. With the six faces so beautiful like the moon of the Sharad season, with the beautiful eyes like the lotus, with Thy eternal boyhood, without any limiting adjuncts (Upadhis), O Destroyer of the demon Taraka, protect me.

7. Those who remember Lord Shanmukha with the emblem of the cock on His flag, study and chant these six verses on Lord Shanmukha and prostrate to the Son of Siva, will not have any fear at any place.

Namavali

Subrahmanya Subrahmanya Subrahmanya Pahi Mam
Kartikeya Kartikeya Kartikeya Raksha Mam

SRI HARIHARAPUTRA STOTRAM

11

PADARAVINDA BHAKTALOKA PALANAICALOLUPAM

Sloka

Sritananda-Chintamanim Srinivasam
Sada Satchidananda-Poornaprakasam
Udaram Sudaram Suradharam Isam
Param Jyotiroopam Bhaje Bhootanatham

Meaning

I worship the Lord of the elements, Who is the wish-yielding gem that bestows bliss on those who take shelter under Him, Who is the Abode of the Goddess of Prosperity, Who is always the full light of Existence Absolute, Knowledge Absolute and Bliss Absolute, Who is generous and the Lord and support of Gods, Who has got a very good Consort and Whose form is Supreme Light.

Song

1. Padaravinda-Bhaktaloka-Palanaika-Lolupam
Sadaraparsvam-Atmajadi-Modakam
Suradhipam
Udaram Adibhootanatham Adbhutatma-
Vaibhavam
Sada Ravindu-Kundalam Namami Bhagya-
Sambhavam
2. Kripa-Kataksha-Vikshanam Vibhooti-Vetra-
Bhooshanam
Supavanam Sanatanadi-Satyadharma-
Poshanam
Aparasakti-Yuktam Atmalakshanam
Sulakshanam

Prabha-Manoharam Harisa-Bhagya-
Sambhavam Bhaje

3. Mrigasanam Varasanam Sarasanam
Mahaujasam
Jagaddhitam Samasta-Bhakta-Chittaranga-
Samsthitam
Nagadhiraja-Rajayoga-Pitha-Madhyavartinam
Mriganka-Sekharam Harisa-Bhagya-
Sambhavam Bhaje

4. Samastaloka-Chintita-Pradam Sada
Sukha-Pradam
Samutthita-Padandhakara-Krintanam
Prabhakaram
Amartya-Nritya-Gita-Vadya-Lalasam
Madalasam
Namaskaromi Bhootanatham Adidharma-
Palakam

5. Charachar-Antara-Sthita Prabha-Manohara
Prabho
Surasur-Architanghri-Padma-Yugma
Bhootanayaka
Virajamana-Vaktra Bhaktamitra Vetrasobhita
Harisa-Bhagyajata Sadhu-Parijata Pahi Mam

Meaning

1. Prostrations to Bhutanatha, Lord of all beings, Who ever intent on protecting those who are devoted to His lotus feet, Who has got His consort by His side, Who is enjoying the company of His sons, Who is the Lord of Gods, Who is generous, Who is possessed of wonderful spiritual powers. Whose ear-rings are the sun and the moon and Who is born due to the good fortune of the worlds.

2. I worship Him born of the fortune of Vishnu and Siva, Who has the glance of mercy, Who is adorned with the sacred ashes and the cane, Who is very pure, Who is nourishing the eternal Truth and Virtue (Dharma), Who possesses great powers, Who is established in the knowledge of the Self, Who has

got auspicious marks on the body and Who is of shining beauty.

3. I worship Him born of the fortune of Vishnu and Siva, Who is seated on the tiger in a noble posture and holds a bow in hand, Who is of great prowess, Who is looking after the welfare of the world and is seated in the minds of all His devotees, Who dwells on the Yogic seat of the king of mountains and Who wears the crescent moon on head.

4. I prostrate before the Lord of all beings, the ancient Protector of the Dharmas (virtues), the bestower of the wishes of all the worlds, Who is always the bestower of happiness, Who is the destroyer of the darkness of the rising calamities, Who is brilliant as the sun, pleased with the songs, dances and playings on instruments and Who is of beautiful gaits.

5. O Lord! dwelling in all the movable and immovable objects, beautiful with brilliance, Whose lotus-feet are worshipped by gods and demons, O Lord of Elements! with a very handsome face, Thou art the friend of devotees, Thou art shining with cane, Thou art the wish-yielding tree to the good. O the fortunate son of Vishnu and Siva, protect me.

Namavali

Poornapushkalasameta-Bhootanatha Pahi Mam

O Bhutanatha, Lord of all beings, with Thy Consort Purna Pushkala, protect me.

SRI HANUMAT STOTRAM

12

VANDE SANTAM SRI HANUMANTAM

Sloka

Yatra Yatra Raghunatha-Kirtanam
Tatra Tatra Krita-Mastakanjalim
Bashpavari-Paripoornalochanam
Marutim Namata Rakshasantakam

Meaning

Who is present wherever the Kirtans (praises) of the Lord of Raghus (Rama) are sung, with the hands folded above the head (in devotion), with eyes filled with tears (of bliss), to that son of Vayu (Lord of Wind), who is Death itself to the demons, I prostrate (the son of Vayu is Hanuman, the exemplary servant of Lord Rama).

Song

1. Vande Santam Sree Hanumantam
Ramadasam Amalam Balavantam
(Vande . . .)
2. Premaruddhagalam Ashru Vahantam
Pulakankita-Vapusha Vilasantam
Rama-Kathamrita-Madhuni Pibantam
Parama-Prema-Bharena Natantam
(Vande . . .)
3. Sarvam Ramamayam Pashyantam
Rama Rama Iti Sada Japantam
Satbhaktipatham Samupadishantam
Vitthala Pantham Prati Sukhayantam
(Vande . . .)

Meaning

1. I prostrate to the good soul Sri Hanuman, Who is a peerless devotee of Rama, Who is pure, strong.

2. Whose throat is choked with devotion, from Whose eyes the tears of bliss flow, Who shines with hairs standing on their ends all over the body, Who is drinking the honey, the nectar of the stories of Lord Rama, Who is dancing with supreme devotion.

3. Who is seeing everything as Lord Rama, Who always repeats "Rama, Rama", Who upholds and propagates the path of good devotion, Who is attached to the Lord, Who is the bestower of happiness.

Namavali

Anjaneya Anjaneya Anjaneya Pahi Mam
Hanumanta Hanumanta Hanumanta Raksha Mam

13

JAYATI MANGALAGARA (SRI TULASIDASAKRITAM)

Sloka

Manojavam Marutatulyavegam
Jitendriyam Buddhimatam Varishtham
Vatatmajam Vanarayootha-Mukhyam
Sriramadootam Sirasa Namami

Meaning

With my head, I bow down to the messenger of Sri Rama (Sri Hanuman), Whose speed is equal to that of the mind and the wind, Who has conquered his senses, Who is the foremost among the intellectuals, Who is the son of Vayu (the Wind-God) and Who is chief among the leaders of monkeys.

Song

1. Jayati Mangalagara Samsara Bhara-
Apahara Vanarakara Vighraha Purari

Rama Roshanala-Jvala Malam-Isa
Dhvanta-Chara-Salabha-Samharakari

2. Jayati Marudanjana Moda Mandira
Nata-Griva Sugriva-Duhkhaika-Bandho
Yatudhanoddhata Kruddha Kalagnihara
Siddhasura Sajjanananda Sindho
3. Jayati Rudragrani Visva Vandyagrani
Visva Vikhyata Bhata Chakravarti
Samagatagrani Kama Jetagrani
Rama Hita Rama Bhaktanuvarti
4. Jayati Sangrama Jaya Rama Sandesa Hara
Kausala Kusala Kalyana Bhashi
Rama Viraharka Santapta Bharatadi Nara-
Nari Sitala Karana Kalpa Sashi
5. Jayati Simhasanasina Sitaramana
Nirakhi Nirbhara Harsha Nrityakari
Rama Samraja Sobha-Sahita Sarvada
Tulasi Manasa Ramapura Vihari

Meaning

1. O Hanuman, victory to Thee. Thou art the abode of auspiciousness, remover of the load of Samsara (birth and death), and art Lord Siva Himself in the form of a monkey. Thou art the personification of the flames of the great fire of Lord Rama's wrath, that burnt to ashes the moths of Rakshasas.

2. Victory to Thee. Thou art the abode of happiness for Vayu and Anjana (parents of Hanuman). To Sugriva whose head was bent down with grief, Thou wert the one friend in sorrow. Thou art the ocean to destroy the great fire of the anger of the Rakshasas and to give bliss to the perfected beings, gods and good people.

3. Victory to Thee. Thou art the first of the Eleven Rudras and the wisest man of the world fit to be worshipped by all. Thou art the world-famous Emperor of the valiant heroes of the world. Thou art the foremost among the chanters of Sama Hymns and the winners over Cupid: Thou art the doer of good to Rama and the protector of Rama's devotees.

4. Victory to Thee. Thou art the victor in battles, carrier of the Message of Rama (to Sita) and the teller of (Rama's) auspicious news to Ayodhya. Thou art the celestial tree that gave shade and coolness to Bharata and other men and women of Ayodhya, who were afflicted by the heat of Sri Rama's separation.

5. Victory to Thee. Thou art the dancer in ecstasy seeing Sri Rama seated on the throne. Just like Rama shines on the throne of Ayodhya, so also shinest Thou for ever and sportest in the Ayodhya of Tulasi's mind.

Namavali

Sri Rama Doota Jaya Hanumanta Pahi Mam

Victory to the messenger of Sri Rama. O Hanuman, protect me.

ADVICE TO DEVOTEES

14

RE MAN KRISHNA NAM KAHİ LIJAI

(SRI SURDASAKRITAM)

Sloka

Krishnanam-Etat Punarukta-Sobham
Ushnetaramso-Rudayam Mukhendoh
Trishnamburasim Dviguni-Karoti
Krishnahvayam Kinchana Jivitam Me

Meaning

That indescribable splendour called Krishna, the all of my life, with Its radiance of smiling moon-beams on the moon-like face, has doubled the ocean of my great longing (to have His Darshan).

Song

1. Re Man Krishna Nam Kahi Lijai
Guruke Bachan Atal Kari Mana Hi
Sadhu Samagama Kijai (Re Man . . .)
2. Padhiye Guniye Bhagati Bhagavat
Aur Kaha Kathi Kijai
Krishna Nama Binu Janamu Badi Hi
Biratha Kahe Jijai (Re Man . . .)
3. Krishna-Nam Ras Bahyo Jat Hai
Trishavant Hai Pijai
Surdas Hari Saran Takiye
Janam Saphal Kari Lilai (Re Man . . .)

Meaning

O Mind! Repeat the Name of Krishna.

1. Consider the words of the preceptor as unchanging. Take recourse to the company of the wise Saints.

2. Study with devotion the sacred book, Bhagavata and reflect on its teachings. And do what you have been told. Life without the Name of Krishna is useless. Why do you live in vain?

3. The nectar of Krishna's Name is flowing. O thirsty one, drink (it to the heart's content). Surdas says: (O mind) Look for the shelter of Lord Hari. (Thus) make your life fruitful.

Namavali

Krishna Krishna Mukunda Janardana
 Krishna Govinda Narayana Hare
 Achyutananda Govinda Madhava
 Satchidananda Narayana Hare

Meaning

O Krishna (Who attracts the hearts of Yogins), Mukunda (giver of liberation), Janardana (destroyer of Rakshasas), Govinda (protector of cows), Narayana (He who lies in the hearts of all), Hare (remover of all sins), Achyuta (indestructible One), Ananda (bliss), Madhava (Lord of Lakshmi), Satchidananda (Existence Absolute, Knowledge Absolute and Bliss Absolute).

15

RAM SUMIR RAM SUMIR
 (SRI GURU NANAK-KRITAM)

Sloka

Apadam Apahartaram Dataram Sarvasampadam
 Lokabhiramam Sriramam Bhooyo Bhooyo
 Namamyaham

Meaning

I prostrate to Lord Sri Rama again and again, Who is the remover of all calamities and the bestower of all wealth and Who is the delight of the whole world.

Song

Rama Sumir Rama Sumir

Ehi Tero Kaj Hai (Ram . . .)

1. Mayakau Sang Tyag Harijooki Saran Lag
Jagat Sukh Maan Mithya Jhootau Sab Saj Hai
(Ram . . .)

2. Supane Jyo Dhan Pichan Kahepar Karat Man
Barooki Bhit Taise Basudhakau Raj Hai
(Ram . . .)

3. Nanakjan Kahat Bat Binasi Jaihai Tero Gat
Chin Chinkari Gayau Kalh Taise Jat Aj Hai
(Ram . . .)

Meaning

Remember Rama. Remember Rama. This is your only work.

1. Leave off the contact with Maya (illusion). Take shelter under the Lord (Hari). Consider the pleasures of the world to be unreal. All the phenomena are false.

2. Know the wealth to be of a dream. On what do you take pride? The kingdom of the world is like a sandwall.

3. This is the saying of Nanak. Your body is subject to destruction. Yesterday passed away minute by minute. Today also will pass away like that.

Namavali

Rama Rama Rama Sita Rama Rama Rama

16

RAMA RAMA RAMA RAMA RAMAYANNIRO

(SRI PURANDARADASAKRITAM)

Sloka

Nikhila-Nilaya-Mantram Nitya-Tadvakya-Mantram
Bhava-Kula-Hara-Mantram Bhoomija-Prana-
Mantram

Pavanaja-Nuta-Mantram Parvati-Moksha-Mantram Pasupati-Nija-Mantram Patu Mam Rama-Mantram

Meaning

The Mantra which is the abode (the substratum) of everything, the eternal animate and inanimate, the Mantra which tells of That (Brahman), the Mantra which destroys birth and death, the Mantra which is life itself to Mother Sita, the Mantra of liberation to Parvati, the Mantra praised by Hanuman, the Mantra which is Lord Siva's own,—may that Rama Mantra protect me.

Song

Rama Rama Rama Rama Ramayanniro Sita
Rama Rama Rama Rama Ramayanniro Sita

1. Nemadinda Bhajisuvavara
Kamitagala Koduvanama (Rama . . .)
2. Kallinante Iruvajiva
Nilladante Maranavyale
Phullanabha Krishnanembo
Sollu Bayige Odagado (Rama . . .)
3. Vata Pitta-Veradu Seri
Sleshma Bandu Odagidaga
Dhatu Kuntidaga Raghu
Nathanendu Odagado (Rama . . .)
4. Ihadalli Ishtavuntu
Paradalli Sukhavu Untu
Vara Purandara Vittalanna
Smarana Bayige Odagado (Rama . . .)

Meaning

Rama Rama Rama Rama, chant Rama (O man!) chant
Sita Rama.

1. The Name which gives the desired objects to those who worship It with regularity. (Rama. . .)

2. This soul (Jiva) with adamantine clinging to life, will not tarry at the time of death and therefore, the Name of

Krishna, the lotus-naveled One, will not come to the mouth.
(Rama . . .)

3. When by the combining of wind and bile, phlegm comes to be formed and the vital powers get weakened, then it will be futile to try repeating Raghunatha (Name of God). (Rama . . .)

4. When there is desire for this life here and wish for enjoyment hereafter, then the remembrance (utterance) of Purandara Vitthala (the tutelary deity of the poet-saint—(God) will not verily come to the mouth. (Rama . . .)

Namavali

Sri Rama Rama Rama Sita Rama Rama Ram

17

DIN NIKE BITE JATE HAI

Sloka

Mata Ramo Matpita Ramachandrah
Swami Ramo Matsakha Ramachandrah
Sarvasvam Me Ramachandro Dayaluh
Nanyam Jane Naiva Jane Na Jane

Meaning

Lord Rama is my mother, father, master, friend; for me everything is the merciful Rama. I don't know anybody else. I don't know anything else, I don't know anything else.

Song

Din Nike Bite Jate Hai

1. Sumiran Kar Sri Rama Nam
Taj Vishaya Bhog Aur Sarva Kam
Tere Sang Chale nahi Ek Dam
Jo Dete Hai So Pate Hai
2. Bhayi Bandhu Aur Kutumb Parivar
Kiske Ho Tum Kaun Tumara
Kiske Bal Hari Nam Bisara
Sab Jite Jike Nate Hai

3. Lakh Chaurasi Bharamke Aye
Bade Bhag Manusha Tan Paye
Tispar Bhi Nahi Kari Kamayi
Phir Pacche Pacchtate Hai
4. Jo Tu Lage Vishaya Vilasa
Moorakh Phase Mrityu Ke Pasa
Kya Dekhe Svasaki Asa
Gaye Phir Nahi Ate Hai

Meaning

The days are passing away speedily.

1. Remember the (holy) name of Sri Rama, i.e., remember God. Give up all the worldly and the sexual enjoyments, and all other deeds too. Not a *Dam* (1/20th part of an anna) will go with you. Only they get (something), who give (something). (The days are passing away speedily.)

2. Brothers, friends, relatives and family members and attendants—all these are related to you as long as you are alive. Otherwise, 'whose are you' and 'who is yours'? (Dear ones), on whose strength, you have forgotten the (holy) name of Hari (the Almighty)? (The days are passing away speedily.)

3. You have already travelled over the 84 lakhs of Yonis (classes) of the animal world. You are very fortunate to have got this human body. Still, you have not done anything (for the next birth). And therefore, you (will) have to repent for it. (The days are passing away speedily.)

4. If you engage yourself in worldly enjoyments after the objects, O foolish people! you entangle yourselves in the clutches of the so-called death. And why are you hoping for breaths (after breaths)? (Remember) what is gone, is gone for ever. They, those who have passed away will never return. (The days are passing away speedily.)

Namavali

Sri Rama Rama Jaya Raja Ram
Sri Rama Rama Jaya Sitaram

18

BHAJORE BHAIYA RAMA GOVINDA HARI
(SRI KABIRDASAKRITAM)

Sloka

Harirharati Papani Dushtachittairapi Smritah
Anicchayapi Samsprishto Dahatyeva Hi Pavakah

Meaning

(Lord) Hari removes sins, even if He is remembered by the wicked just like the fire which verily burns, even if touched by somebody without a desire to do so.

Song

Bhajore Bhaiya Ramagovinda Hari

1. Japa Tapa Sadhana Nahi Kacchu Lagat
Kharachat Nahi Gathari (Bhajore . . .)
2. Santata Sampata Sukhake Karan
Jaso Bhool Pari (Bhajore . . .)
3. Kahata Kabira Ram Na Ja Mukh
Ta Mukh Dhool Bhari (Bhajore . . .)

Meaning

O Brother! Worship (the Lord) Rama (Who delights the hearts of Yogins), Govinda (the Lord of cows), Hari (Who remove sins).

1. You don't have to spend anything for doing Japa (repetition of Name), Tapas (penance) or Sadhana (spiritual practice).
(O Brother! Worship . . .)

2. This worship is the cause for your eternal prosperity and happiness, which you have forgotten.

(O Brother Worship . . .)

3. Kabir says: "That mouth, into which the Name 'Ram' does not enter, is fit to be filled with mud."

Namavali

Rama Govinda Hari Rama Govinda

19**SONG OF EIGHTEEN 'ITIES**

Sri Ram, Jaya Ram, Jaya Jaya Ram
 Om Sri Ram, Jaya Ram, Jaya Jaya Ram
 Om Sri Ram Jaya Ram Jaya Jaya Ram
 Serenity, regularity, absence of vanity,
 Sincerity, simplicity, veracity,
 Equanimity, fixity, non-irritability,
 Adaptability, humility, tenacity,
 Integrity, nobility, magnanimity,
 Charity, generosity, purity.
 Practise daily these eighteen 'ities,
 You will soon attain Immortality
 Brahman is the only real entity
 Mr, So and So is a false non-entity.
 You will abide in Infinity and Eternity
 You will behold unity in diversity
 You cannot attain this in the University
 By Grace of Guru you can attain Immortality.
 Sri Ram Jaya Ram Jaya Jaya Ram
 Om Sri Ram Jaya Ram Jaya Jaya Ram

20**SONG OF MEDITATION**

Truth is Brahman (Absolute), Truth is your
 own Self,
 Realise this Truth, be free, be free, be free.
 Ram Ram Ram Ram Ram Ram
 Ram Ram Ram Ram Ram Ram
 Ram Ram Ram Ram Ram Ram
 Ram Ram Ram Ram Ram Ram Ram Ram
 You must have a pure mind, if you want to realise,
 Practise Karma Yoga (Yoga of action),

be pure, be pure, be pure.

Ram Ram

You cannot enjoy peace of mind
And cannot practise meditation
If you are passionate, kill this lust, kill this lust.

Ram Ram

Be regular in your meditation
And take Sattvic (pure) food
You will have peace of mind, this is the Truth, this
is the Truth.

Ram Ram

When you meditate on Hari (Lord Vishnu—Re-
mover of sins),
Keep His picture in front of you,
Look at it with a steady gaze, you will develop con-
centration.

Ram Ram

If evil thoughts enter the mind,
Do not drive them forcibly
Substitute divine thoughts, they will pass away,
they will pass away.

Ram Ram

Meditation leads to knowledge, meditation kills
pain,
Meditation brings peace, meditate, meditate,
meditate.

Ram Ram

Samadhi (superconscious state) is union with God,
This follows meditation,
You will attain immortality, this is Moksha (libera-
tion), this is Moksha.

Ram Ram

Jaya Jaya Sita Ram

Ram Ram Ram Ram Ram Ram Ram Ram

Jaya Jaya Radhe Shyam

Turn the gaze, draw the Indriyas (senses),
 Still the mind, sharp the intellect,
 Chant Om with feeling, meditate on Atma (Supreme Soul
 dwelling in the body),
 Chant Ram (name of a deity) with feeling, meditate on
 Sita Ram (Consort of Sita)

O Children of Light, will you drink not,
 Won't you drink now the nectar of Immortality
 Ram Ram Ram . . .

All Karmas (past actions) are burnt now, you have
 become a Jeevanmukta (liberated sage while living).
 That blessed state Turiyateeta (super-consciousness),
 no words can describe.

O Children of Light Ram Ram Ram

Grass is green, rose is red and the sky is blue,
 But the Atman is colourless, formless and Gunaless
 (attributeless) too.

O Children of Light Ram Ram Ram

Life is short, time is fleeting,
 The world is full of miseries,
 Cut the knot of Avidya (ignorance)
 And drink the sweet Nirvanic
 (super-consciousness) bliss.

O Children of Light Ram Ram Ram

Feel the Divine Presence everywhere,
 See the Divine Glory all around,
 Then dive deep into the Divine source,
 Realise the infinite bliss.

O Children of Light

Ram Ram Ram

Do Asana, Kumbhaka, Mudra, shake the Kundalini,

Then take it to Sahasrara through Chakras in the

Sushumna.

O Children of Light

Ram Ram Ram

SRI RAMA STOTRAM

22

SUDDHA BRAHMA PARATPARA RAM

Sloka

Mangalam Ramachandraya
Mahaneeya-Gunabdhaye
Chakravarti-Tanujaya
Sarvabhaumaya Mangalam
Mangalam Satyapalaya
Dharma-Samsthiti-Hetave
Sita-Manobhiramaya
Ramachandraya Mangalam

Meaning

Rama! May auspiciousness be to Lord Ramachandra, Who is an ocean of great qualities, Who is the son of an emperor (Dasaratha), Who Himself is an emperor, to Him be auspiciousness. May auspiciousness be to the protector of Truth, Who is the cause for the firm establishment of virtue (Dharma), Who is the delight of Goddess Sita's mind, may auspiciousness be to that Rama.

BALAKANDA: CHILDHOOD DAYS

Sri Ram Jaya Ram Jaya Jaya Ram (8 times)
Shuddha-Brahma Paratpara Ram
Kalatmaka Parameshwara Ram
Sesha-Talpa-Sukha-Nidrita Ram
Brahmadyamara Prarthita Ram
Chandra-Kirana-Kula-Mandana Ram
Sreemad-Dasaratha-Nandana Ram
Kausalya-Sukhavardhana Ram
Vishvamitra-Priyadhana Ram
Ghora-Tataka-Ghataka Ram
Mareechadi-Nipataka Ram

Kausika-Makha-Samrakshaka Ram
 Sreemad-Ahalyoddharaka Ram
 Gautamamuni-Sampujita Ram
 Suramuni-Varagana-Samstuta Ram
 Navika-Dhavita-Mridupada Ram
 Mithilapura-Jana-Modaka Ram
 Videha-Manasa-Ranjaka Ram
 Tryambaka-Karmuka-Bhanjaka Ram
 Sitarpita-Varamalika Ram
 Krita-Vaivahika-Kautuka Ram
 Bhargava-Darpa-Vinasaka Ram
 Sreemadayodhya-Palaka Ram
 Raghu-Pati Raghava Raja Ram
 Patita-Pavana Sita Ram
 Ishvara Alla Tere Nam
 Sabuko Sanmati De Bhagavan

Meaning

Pure, Supreme Brahman and without attributes, is Rama.
 Embodiment of time, Supreme Lord is Rama.
 Blissful sleeper on the bed of Sesha

(the lord of serpents) is Rama.

Worshipped by Brahma and other gods is Rama.

The adornment of the solar race is Rama.

The son of great Dasaratha is Rama.

The increaser of the delight of Kausalya is Rama.

The coveted treasure of Vishvamitra is Rama.

The destroyer of terrible Tataka is Rama.

The slayer of Mareecha and other demons is Rama.

The protector of the sacrifice of Vishvamitra is Rama.

The uplifter of Ayodhya is Rama.

The Lord worshipped by Gautama is Rama.

Who is praised by gods and great sages is Rama.

Whose feet were washed (in worship) by the boat-man
 (Guha) is Rama.

Who charmed the people of Mithilapuri is Rama.

Who was the delighter of Janaka's mind is Rama.

Who broke the bow of Siva, the three-eyed, is Rama.

Who was garlanded (in marriage) by Sita is Rama.

Who is happy and joyful about his marriage (with Sita) is Rama.
 Who destroyed the pride of Parasurama is Rama.
 Who sustained Ayodhya is Rama.
 O Lord of Raghu dynasty, born in the line of Raghus,
 Purifier of the fallen, O Sitarama, Ishvara and Alla are
 Thy names. Give virtuous mind to all.

23

RAMACHANDRA RAGHU VEERA**Namavali**

Ramachandra Raghu-Veera
 Ramachandra Rana-Dheera
 Ramachandra Raghu-Natha
 Ramachandra Jagannatha
 Ramachandra Raghu-Rama
 Ramachandra Param-Dhama
 Ramachandra Mama-Bandho
 Ramachandra Daya-Sindho

Meaning

Ramachandra is the hero of the Raghu's race
 Ramachandra is valiant in battle-field
 Ramachandra is the Lord of the Raghu's race
 Ramachandra is the Lord of the universe
 Ramachandra is the delighter of the Raghus
 Ramachandra is the Supreme Abode
 Ramachandra is my brother
 Ramachandra is the ocean of mercy.

24

KHELATI MAMA HRIDAYE**Sloka**

Jayatu Jayatu Mantram Janma-Saphalya Mantram
 Janana-Marana-Bheda-Klesha-Viccheda-Mantram

Sakala-Nigama-Mantram-Sarva-Sastraika**Mantram****Raghupati-Nijamantram Rama-Rameti Mantram****Meaning**

Victory, victory to that Mantra which makes the human birth fruitful, the Mantra that cuts at the root of all afflictions of births and deaths, the Mantra of all Vedas and Sastras, Lord Rama's own Mantra—the Mantra of Ram, Ram.

Song

Khelati-Mama-Hridaye

Rama-Khelati-Mama-Hridaye

1. Moha-Maharnava-Taraka-Kari
Raga-Dvesha-Mukhasura-Maree (Khelati)
2. Shanti-Videha-Suta-Sahacharee
Daharayodhya-Nagara-Viharee (Khelati)
3. Parama-Hamsa-Samrajyoddharee
Satya-Jnanananda-Shariree (Khelati)

Meaning

He plays in my heart: Rama plays in my heart.

1. He Who takes one across the great ocean of Moha (ignorance) and destroys the Asuras, Raga, Dvesha, etc.

2. He Who has Shanti (repose) and the daughter of Videha (Sita) as his constant companions and Who sports in the city of Ayodhya (the impregnable), which is Dahara (the eternal centre of the heart).

3. He Who sustains the empire of the Parama Hamsas and Whose form is Existence, Knowledge and Bliss.

Namavali

Rama Rama Rama Rama Rama Nama Tarakam

Rama Krishna Vasudeva Bhakti Mukti Dayakam

Janakee-Manoharam Sarvaloka-Nayakam

Sankaradi-Sevyamana-Punya-Nama-Kirtanam

Meaning

The name of Rama is that which takes one across Samsara; Rama, Krishna and Vasudeva are bestowers of devotion and liberation. The delighter of Janaki's mind is the Lord of the whole universe. Let us chant the holy name of the Lord Who is worshipped by Sankara.

25

PREMA MUDITA MANASE KAHO

Song

Prema Mudita Manase Kaho

Rama Rama Rama,

Sri Rama Rama Rama (3 times)

2. Papa Kate Duhkha Mite

Let Rama Nam

Bhava Samudra Sukhadanava

Ek Rama Nam (Sri Rama Rama)

3. Parama Shanti Sukhanidhana

Divya Rama Nam

Niradharako Adhara

Ek Rama Nam (Sri Rama Rama)

4. Parama Gopya Parama Ishta Mantra Ram Nam

Santa Hridaya Sada Vasata

Ek Rama Nam (Sri Rama Rama)

5. Maha Deva Satata Japata Divya Rama Nam

Kasi Marata Mukti Karata

Kahata Rama Nam (Sri Rama Rama)

6. Mata Pita Bandhu Sakha Sabahi Rama Nam

Bhakta Janana Jivana Dhana

Ek Rama Nam (Sri Rama Rama)

Meaning

1. Repeat the name "Rama" with a mind filled with love and joy.

2. By repeating the name, sins and miseries are extinguished. The name of Rama is the only boat to cross the Ocean of Samsara.

3. The Divine Name Rama is the abode of supreme peace and bliss. Rama Nam is the only support of the supportless.

4. Rama Nam is the most secret and fruitful Mantra, Rama Nam ever dwells in the hearts of sages.

5. Mahadeva (Lord Siva) always chants the Divine Name "Rama". Lord Siva grants liberation to men who repeat Lord's Name at the time of death in Kashi (Benares).

6. Rama. Nam is mother, father, relative, friend, all in all. Rama Nam is the life-treasure of the devotees.

26

SHANTAMU LEKA SAUKHYAMU LEDU

(SRI TYAGARAJAKRITAM)

Song

Ragam: Shama

Talam: Aadi

Pallavi

Shantamu Leka Saukhyamu Ledu

Sarasa Data Nayana Shree Rama (Shantamu)

Anupallavi

Dantunikaina Vedantunikaina (Shantamu)

Charanam

1. Dara Sutulu Dhana Dhanyamulundina
Sareku Japatapa Sampada Kaligina(Shantamu)
2. Agama Sastramulanniyu Chadivina Baguga
Sakala Hrid-Bhavamu Telisina (Shantamu)
3. Yagadi Karmamulanniyu Jesina
Bhagavatulanuchu Baguga Peraina
(Shantamu)
4. Rajadhi Raja Shree Raghava Tyaga Rajavinuta
Sadhu Rakshaka Tanaku (Shantamu)

Meaning*Pallavi*

1. Without peace, there is no happiness.
2. O Lord Rama, having eyes as beautiful as petals of a lotus.

Anupallavi

(without peace . . .)

Even if it be one well-established in self-restraint and
knowledge of Vedanta, (without peace ...)

Charanam

1. Even if you have wife, sons, worldly wealth and also the
wealth of Japa and penance, (without peace ...)
2. Even if you have studied all the Vedic scriptures and
known the hearts of all well, (without peace ...)
3. Even if you have performed all the acts of sacrifice and
have become most famous as a great devotee of the Lord,
(without peace . . .)
4. Lord Raghava (Rama), the King of kings is worshipped
by Tyagaraja and protector of the virtuous, (without peace
there is no happiness.)

27

PIBA RE RAMA RASAM

(SRI SADASIVABRAHMENDRAKRITAM)

Sloka

Vaidehee-Sahitam Suradrumatale Haime

Maha-Mandape

Madhyepushpakam Asane Manimaye Veerasane

Samsthitam

Agre Vachayati Prabhanjanasute Tattvam

Munibhyah Param

Vyakhyantam Bharatadibhih Parivritam Ramam

Bhaje Shyamalam

Meaning

I worship Rama of blue complexion, Who is seated in Veerasana with Sita, on a seat of precious stones amidst flowers, in the centre of a pulpit of gold, beneath the celestial tree; in front of Whom Hanuman is explaining the supreme Tattvas (principles) to the sages; and Who is surrounded by Bharata and others.

Song

Ragam: Hindolam

Talam: Aadi

Pibare Rama Rasam Rasane
Pibare Rama Rasam.

1. Dooreekrita-Pataka-Samsargam
Poorita-Nanavidha-Phala-Vargam (Piba Re)
2. Janana-Marana-Bhaya-Soka-Vidooram
Sakala-Sastra-Nigamagama-Saram (Piba Re)
3. Paripalita-Sarasija Garbhandam
Parama-Pavitreekrita-Pashandam (Piba Re)
4. Suddha-Parama-Hamsa-Asrama-Gitam
Suka-Saunaka-Kausika-Mukha-Pitam (Piba Re)

Meaning

Taste the nectar of Rama's name. O my tongue! Taste the nectar of Rama's name.

1. That which destroys the taint of sin and which abounds in various virtuous rewards.

2. That which dispels the fears and woes of birth and death; that which is the essence of all Sastras, Nigamas and Agamas.

3. That which protects all the worlds created by Brahma and which converts heretics into very holy men.

4. That which is sung (by Paramahamsas) in the hermitages of the holy Paramahamsas—the nectar which is drunk by (the sages) Suka, Saunaka, Kausika and others.

Namavali

Sri Ram Jaya Ram Jaya Jaya Ram

28

BHAJA RE RAGHUVIRAM

(SRI SADASIVABRAHMENDRAKRITAM)

Sloka

Sri Ramachandra Charanau Manasa Smarami
 Sri Ramachandra Charanau Vachasa Grinami
 Sri Ramachandra Charanau Sirasa Namami
 Sri Ramachandra Charanau Saranam Prapadye

Meaning

I with my mind remember the Feet of Sri Ramachandra.
 With my words, I grasp the Feet of Sri Ramachandra. With my
 head, I bow to the Feet of Sri Ramachandra. I take shelter un-
 der the Feet of Sri Ramachandra.

Song

Bhaj Re Raghuviram Manasa
 Bhaja Re Raghuviram

1. Ambuda-Dimbha-Vidambana-Gatram
 Ambuda-Vahana-Nandana-Datram (Bhaja Re)
2. Kusika-Sutarpita-Karmukavedam
 Vasi-Hridayambuja-Bhaskarapadam (Bhaja Re)
3. Kundala-Mandana-Mandita-Karnam
 Kundali-Bhanjakam-Adbhuta-Varnam
 (Bhaja Re)
4. Dandita-Sunda-Sutadika-Viram
 Mandita-Manukulam Asraya Saurim (Bhaja Re)
5. Paramahamsa Akhilagama-Vedyam
 Parama-Vedamakuta-Pratipadyam (Bhaja Re)
6. Kalambhodhara-Kantasariram
 Kausika-Suka-Saunaka-Parivaram (Bhaja Re)

7. Kausalya-Dasaratha-Sukumaram

Kali-Kalmashabhaya-Gahanakutharam

(Bhaja Re)

8. Paramahamsa-Hritpadma-Viharam

Pratihata-Dasamukha-Balavistaram (Bhaja Re)

Meaning

Worship the Hero of the Raghus (Lord Rama), O Mind, worship the Hero of the Raghus.

1. He Whose body is like the infant cloud and Who is the destroyer of Baali, the son of Indra (Worship that Hero of the Raghus)

2. He on Whom Visvamitra (the son of Kushika) bestowed the entire science of weapons and Whose feet are like the sun to the lotuses of the hearts of those who have controlled their senses and mind (Worship that Hero of the Raghus)

3. He Whose ears are adorned with earrings, Whose attributes are wonderful and Whose bed is the serpent (Adi-sesha) (Worship that Hero of the Raghus)

4. He Who chastised the demons like Maricha, the son of Sunda, Who adorns the race of Manu and Who is Vishnu, the shelter (of the devotees) (Worship that Hero of the Raghus . . .)

5. He Who is the Supreme Soul, Who is to be known through the Vedas and Who is expounded by the supreme Vedanta (the Upanishads, the crown of the Vedas) (Worship that Hero of the Raghus)

6. He Whose body is beautiful like the dark water-laden clouds and Whose retinue consists of great sages like Visvamitra, Suka, Saunaka, etc., (Worship that Hero of the Raghus)

7. He Who is the good son of Kausalya and Dasaratha and Who totally destroys the great fear of the sins, of Kali (Worship that Hero of the Raghus)

8. He Who sports in the heart-lotuses of Paramahamsa (great sages) and Who destroyed the vast armies of ten-faced Ravana (Worship that Hero of the Raghus . . .)

Namavali

1. Rama Rama Sri Rama Ram
2. Rama Rama Sitabhiram
3. Rama Rama Sringara Ram
4. Rama Rama Kalyana Ram
5. Rama Rama Kodanda Ram
6. Rama Rama Pattabhi Ram
7. Rama Rama Ananda Ram
8. Rama Rama Sri Rama Ram

Meaning

Rama Rama Sri Rama, Ram
 Rama Rama Sri Rama, the Lord of Sita
 Rama Rama Sri Rama, the lovely
 Rama Rama Sri Rama, the Auspicious
 Rama Rama Sri Rama, the Great Archer
 Rama Rama Sri Rama, the crowned King
 Rama Rama Sri Rama, the Blissful
 Rama Rama Sri Rama, Ram

29

BHAJA MAN RAMA CHARAN SUKHADAYI
 (SRI TULASIDASAKRITAM)

Sloka

Poorvam Rama Tapovanadi Gamanam
 Hatva Mrigam Kanchanam
 Vaidehi-Haranam Jatayu-Maranam
 Sugriva-Sambhashanam
 Bali-Nigrahanam Samudra-Taranam
 Lankapuridahanam
 Paschad Ravana-Kumbhakarna-Mathanam
 Etaddhi Ramayanam.

Meaning

Beginning with Rama's going into the forests, then killing the golden deer, Sita being carried away by Ravana, Jatayu's death (being wounded by Ravana), talk with Sugriva, killing of Bali, crossing the ocean and setting fire to Lanka by Hanuman, afterwards, Ravana and Kumbhakarna meeting their end at the hands of Rama—this is the story of Ramayana.

Song

Bhaja Man Ramacharana Sukhadayi

1. Jihi Charananse Nikasi Surasari
Sankar Jata Samayi
Jata Sankari Nam Paryo Hai
Tribhuvan Taran Ayi (Ramacharan)
2. Jin Charanan Ki Charan Paduka
Bharat Rahyo Lay Layi
Soyi Charan Kevat Dhoyi Line
Tab Hari Nav Chalayai (Ramacharan)
3. Soyi Charan Santan Jan Sevat
Sada Rahat Sukhadayi
Soyi Charan Gautam Rishi Nari
Parasi Param Pad Payi (Ramacharan)
4. Dandaka-Ban Prabhu-Pavan Kinho
Rishiyan Trasa Mitayi
Soyi Prabhu Triloka Ke Swami
Kanak Mriga Sang Dhayi (Ramacharan)
5. Kapi Sugriva Bandhu Bhaya Byakul
Tin Jaya Chatra Phirayi
Ripu Ko Anuj Bibhishan Nisichara
Parasat Lanka Payi (Ramacharan)
6. Siva Sanakadika Aru Brahmadika
Sesha Sahasamukh Gayi
Tulsidas Marut Suta Ki Prabhu
Nija Mukha Karat Badayi (Ramacharan)

Meaning

Worship O Mind, the Feet of Lord Rama, which bestow happiness.

1. From which Feet, started the heavenly Ganga and entered the matted locks of Sankara. Hence, She got the name 'Jata Sankari' and came to enable people of the three worlds to cross the ocean of birth and death.

(Worship such Feet of Rama)

2. On Whose footware (Paduka) Bharata remained in meditation, whose Feet Guha washed and then rowed the boat of Hari. (Worship such Feet of Rama)

3. By serving those Feet, the saints ever remain as bestowers of happiness. By the touch of those Feet, Ahalya the wife of Rishi Gautama attained the Supreme State. (Worship such Feet of Rama)

4. The Lord purified the forests of Dandaka and removed the fears of the Rishis. That Lord is the Master of the three worlds. He gave liberation (Sayujya Mukti) to the golden deer (who was Maricha). (Worship such Feet of Rama)

5. (By the grace of which Feet) the monkey Sugriva though fear-stricken from his brother (Bali), became ultimately victorious. By touching which Feet, enemy Ravana's brother Vibhishana Rakshasa got the kingdom of Lanka. (Worship such Feet of Rama)

6. The glory of which Feet, Siva, Sanaka, Brahma, other Gods and Sesha with his thousand mouths sang. O Lord of the son of the Wind-god (Hanuman), Tulasidas, with his own mouth sings Thy glory. (Worship such Feet of Rama)

Namavali

Sri Rama Rama Jaya Ram
 Sitabhirama Jaya Ram
 Kodanda Rama Jaya Ram
 Kalyana Rama Jaya Ram
 Pattabhirama Jaya Ram
 Anandarama Jaya Ram

Lokabhirama Jaya Ram
Sri Rama Rama Jaya Ram

30

CHETAH SRI RAMAM
(SRI SADASIVABRAHMENDRAKRITAM)

Sloka

Chidakaro Dhata Paramasukhado Pavanatanuh
Munindrair Yogindrair Yatipati-Surendrair
Hanumata
Sada Sevyah Poorno Janakatanayangah-
Suraguroo
Ramanatho Ramo Ramatu Mama Chitte Tu
Satatam

Meaning

May Lord Rama, the Lord of Lakshmi, the embodiment of Jnana (wisdom), Who is the bestower of Supreme Happiness, Whose body is pure, Who is always served by Great Munis, Yogindras, Lords of the anchorites (Yatis) and the great Gods and Hanuman, Who is full, Who has got Sita in His lap and Who is the Preceptor of Gods, ever delight my heart.

Song

Chetah Sri Ramam Chintaya
Jimoota Syamam

1. Angikrita Tumburu Sangitam
Hanumat Gavaya Gavaksha Sametam (Chetah)
2. Navaratna Sthapita Kotiram
Nava Tulasidala Kalpita Haram (Chetah)
3. Paramahamsahrid Gopura Dipam
Charana Dalita Munitaruni Sapam (Chetah)

Meaning

O Mind, think of Sri Rama of dark blue colour like the clouds.

1. He, Who has accepted the music of Maharshi Tumburu and Who is attended by the monkey-Chiefs Hanuman, Gavaya and Gavaksha. (O Mind, dwell on that Sri Rama)

2. He, Whose crown is bedecked with the nine gems and Whose garland is made of fresh *tulasi* (basil) leaves. (O Mind, dwell on that Sri Rama)

3. Who is the light of the tower of the heart of great saints (Paramahamsas) and Who has delivered Ahalya, the wife of sage Gautama, from her curse, by placing His lotus-feet on her. (O Mind, dwell on that Sri Rama)

Namavali

Rama Rama Namostute Jaya
 Rama Bhadra Namostute
 Rama Chandra Namostute Jaya
 Raghavendra Namostute
 Devadeva Namostute Jaya
 Devaraja Namostute
 Vasudeva Namostute Jaya
 Vira Raja Namostute
 Rama Rama Jaya Raja Ram
 Rama Ram Jaya Sita Ram

Meaning

Prostrations and victory to Rama, Ramachandra, Ramabhadra, Raghavendra, God of gods, King of gods, son of Vasudeva, valiant King (all are different names of Lord Rama).

Victory to Rama the King. Victory to Rama, the Lord of Sita.

31

RAMA RATAN DHAN PAYO

(SRI MIRABAIKRITAM)

Sloka

Chidamsam Vibhum Nirmalam Nirvikalpam
 Niriham Nirakaram Omkara-Vedyam
 Gunatitam Avyaktam Ekam Turiyam
 Param Brahma Yo Veda Tasmai Namaste.

Meaning

Prostrations to Him Who knows the Supreme Brahman, the form of Knowledge, the all-knowing, without dirt (of Samsara), the absolute, without desires, without form, known by Omkara, beyond the qualities, the unmanifest and the fourth state.

Song

Rama Ratan Dhan Payo
 Payo Ji Mhe To (Rama . . .)

1. Vastu Amolak Di Mere Satguru
 Kirpa Kar Apanayo (Rama . . .)

2. Janma Janmaki Poonji Payi
 Jagme Sabhi Khovayo
 Kharachai Nahi Koyi Chor Na Levai
 Din Din Badhat Savayo (Rama . . .)

3. Satki Nav Khevatiya Satguru
 Bhava Sagar Tar Ayo
 Mirake Prabhu Giridhar Nagar
 Harakh Harakh Jas Gayo (Rama . . .)

Meaning

I got the wealth of the jewel of Ram. O, I verily got (it).

1. That wealth is invaluable. This was given by my good preceptor (Sadguru). With mercy, He made me His own. (He has accepted me).

2. I got the treasure of many a birth. This made me lose everything in the world. This will not exhaust. Dacoits cannot take it away. Day by day it increases more and more.

3. Truth is the boat. The boatman is the good preceptor. (With the help of these) the ocean of Samsara (birth and death) can be easily crossed. Mira's Lord is the clever Krishna Who lifted the mountain of Govardhana with one hand. She happily sings His glory (fame).

Namavali

Hari Hari Hari Hari Sri Hari Bol
Ram Hari Syam Hari Hari Hari Bol

32

RAMSE KOYI MILADE

Sloka

Namastasmai Sadekasmai
Kasmai Chinmahase Namah
Yadetad Visvaroopena
Rajate Gururaja Te

Meaning

Prostrations to that one Absolute Existence; prostrations again to that brilliance of Absolute Consciousness; O Lord of Gurus, appearing in the form of this universe, prostrations to Thee.

Song

Ramse Koyi Milade Mujhe
Ramse Koyi Milade

1. Bin Lathika Nikala Andha
Rah Se Koyi Lagade (Ramse . . .)
2. Koyi Kahe Vaha Base Hai Avadh Me
Koyi Kahe Brindavan Me
Koyi Kahe Tirath Mandir Me
Koyi Kahe Milte Vo Manme

Dekh Saku Mai Apne Manme Koyi
 Aisi Jyoti Jalade
 Sraddha Jyoti Jalade
 Bhakti Jyoti Jalade
 Jnana Jyoti Jalade (Ramse . . .)

Meaning

Let somebody make me meet Lord Rama. Let somebody make me meet Lord Rama.

1. The blind has started without a stick. Let somebody take me to the path.

2. Some say that He lives in Awadh. Some say that He lives in Vrindavan. Some say that He lives in holy places and temples. Some say that He can be found in the mind.

Let somebody light such a light so that I may be able to see Him in my own mind.

Light the light of Shraddha (Faith).

Light the light of Devotion.

Light the light of Wisdom.

Namavali

Sri Ram Jaya Ram, Sri Ram Jaya Ram

SRI KRISHNA STOTRAM

33

YAMUNA TIRA VIHARI

Sloka

Gopala Ratnam Bhuvanaika Ratnam
Gopangana Yauvana Bhagya Ratnam
Sri Krishna Ratnam Sura Sevy Ratnam
Bhajamahe Yadava Vamsa Ratnam

Meaning

Krishna—the jewel of the cowherds, the most precious jewel in all the worlds, the jewel of the fortune of the youthful cowherd damsels (Gopis), the jewel of Sri Krishna, the jewel worshipped by the Gods, I do Bhajan (worship) of that Jewel of the clan of Yadavas.

Song

Yamuna Teera Viharee
Brindavana Sancharee
Govardhana Giri Dharee
Gopala Krishna Murari
Dasaratha Nandana Ram Ram
Dasamukha Mardana Ram Ram
Pasupati Ranjana Ram Ram
Papa Vimochana Ram Ram
Jaya Sri Radhe Jaya Nanda Nandana
Jaya Jaya Gopeejana Manaranjana

Meaning

Who sports at the banks of Yamuna,
Who moves in Brindavan,
Who lifted Govardhana Mountain,
He is Gopala (Protector of cows), Krishna, Murari
(Destroyer of demon Mura)

Rama is the son of Dasaratha
 Rama is the destroyer of ten-headed Ravana
 Rama is the delight of Lord Siva
 Rama is the dispeller of all sins.
 Glory to Sri Radha; glory to the son of Nanda (Krishna)
 Glory, glory to the delighter of the minds of Gopis.

34

BHAJA RE GOPALAM
 (SRI SADASIVABRAHMENDRAKRITAM)

Sloka

Baddhenaanjalina Natena Shirasa Gatraih
 Saromodgamaih
 Kanthena Svara Gadgadana Nayanenodgirna
 Bashpambuna
 Nityam Tvaccharanaravindayugala Dhyanamrita-
 Svaadinaam
 Asmakam Saraseeruhaksha Satatam
 Sampadyatam Jivitam

Meaning

With hands folded in devotion, head bowed down, with hair standing on end, throat choking (with emotion), eyes filled with tears of bliss, daily meditating on your Lotus Feet, and enjoying nectar of meditation, O Lotus-eyed Lord, may our life become fruitful.

Song

Bhajare Gopalam Manasa
 Bhajare Gopalam

1. Bhaja Gopalam Bhajita Kuchelam
 Trijaganmulam Ditisutakalam (Bhajare)
2. Agama Saram Yogavicharam
 Bhoga Sareeram Bhuvanadharam (Bhajare)
3. Kadana Kutharam Kalushaviduram
 Madana Kumaram Madhu Samharam (Bhajare)

4. Nata Mandaram Nandakisoram

Hata Chanuram Hamsa Viharam (Bhajare)

Meaning

Worship Gopala, O my mind! Worship Gopala.

1. Worship Gopala, the Root-cause of the three worlds; Who is Death to the Asuras and Who is worshipped by Kuchela.

2. Worship Him Who is the quintessence of the Vedas, Who is sought by Yoga, Whose body is Bliss and Who is the support of the worlds.

3. Worship Him Who is the axe that cuts at the root of sins and Who dispels ignorance, Whose son is the God of Love and Who destroyed the Madhu (the Asura).

4. Worship Him, the son of (the cowherd) Nanda, Who is Mandara (the wish-yielding tree of Heaven) to His worshippers, Who killed Chanura (the wrestler) and Who delights in the company of (the great saints) the Paramahamsas.

Namavali

1. Ehi Mudam Dehi Me Sri Krishna Krishna
Pahi Mam Gopala Bala Krishna Krishna
2. Nanda Gopa Nandana Sri Krishna Krishna
Brindavana Chandra Sri Krishna Krishna
3. Radha Mana Mohana Sri Krishna Krishna
Madhava Dayanidhe Sri Krishna Krishna
4. Bhakta Pari Palaka Sri Krishna Krishna
Bhakti Mukti Dayaka Sri Krishna Krishna
5. Gopeejana Vallabha Sri Krishna Krishna
Gopa Kula Palaka Sri Krishna Krishna
6. Sarva Loka Nayaka Sri Krishna Krishna
Sarva Jagan Mohana Sri Krishna Krishna
7. Satchidananda (Krishna) Satchidananda
8. Satchidananda (Guru) Satchidananda

8. Guru is Existence, Knowledge and Bliss.

(SRI SADASIVABRAHMENDRAKRITAM)

Gopastree Pariveshtito Vijayate Gopala
Chudamanih

Hail, hail to that crown-jewel of the cowherds' race (Sri Krishna) Who is surrounded by the devoted cowherd-women, Who wears the sacred marks of musk-paste on the forehead, the precious gem of Kaustubha on the chest, pearl nose-ring, flute in hand, bracelets around the wrists, sandal-paste all over the body and pearl garlands around the neck.

Song

Gayati Vanamalee Madhuram Gayati Vanamalee

1. Pushpa Sugandha Sumalaya Sameere
Munjana Sevita Yamuna Tire (Gayati)
2. Kujita Suka Pika Mukha Khaga Kunje
Kutilalaka Bahunirada Punje (Gayati)
3. Tulasee Dama Vibhushana Hari
Jalajabhavastuta Sadguna Sauri (Gayati)
4. Paramahamsa Hridayotsava Karee
Paripurita Muralee Rava Dharee (Gayati)

Meaning

Sri Krishna (Who wears the garland of Vanamala) is singing sweetly, Sri Krishna is singing.

1. On the Jamuna's bank where Sages meditate in silence and where the gentle breezes from the Malaya hills blow, rich with the fragrance of flowers. (Sri Krishna)

2. (On the Jamuna's bank) in groves of trees and creepers where cuckoos, parrots and other song-birds sing and where fleecy rain-clouds overhang like curls of hair (on the forehead of a person) (Sri Krishna)

3. Sri Krishna (Shauri) Who is lovely, adorned with the garland of Tulsi (basil), and Who is worshipped by Brahma (the lotus-born) (Sri Krishna)

4. Sri Krishna Who makes the hearts of the Paramahamsas (great sages) thrill with divine joy and from Whose flute, filled with music, songs pour out in floods. (Sri Krishna)

Namavali

Govinda Jai Jai Gopala Jai Jai
Radha Ramana Hari Govinda Jai Jai

Meaning

Govinda (name of Krishna) glory, glory.

Gopala (name of Krishna) glory, glory.

Consort of Radha, Hari, Govinda, glory, glory.

36

BRUHI MUKUNDETI

(SRI SADASIVABRAHMENDRAKRITAM)

Ragam: Senchrutti

Talam: Aadi

Sloka

Vamsee Vibhushita Karat Nava-Neeradabhat
 Pitambarad Arunabimba Phaladharoshthat
 Purnendu Sundara Mukhad Aravinda Netrat
 Krishnat Param Kimapi Tattvam-Aham Na Jane

Meaning

I cannot conceive of a greater ideal than Sri Krishna with hands adorned with the flute, with the splendour of the water-laden clouds, dressed in yellow silk, lips deep red like the Bimba fruit, face handsome like the full moon and with eyes like lotus petals.

Song

Bruhi Mukundeti Rasane
 Bruhi Mukundeti

1. Keshava Madhava Govindeti
 Krishnananda Sadanandeti (Bruhi)
2. Radha Ramana Hare Rameti
 Rajeevaksha Ghana Syameti (Bruhi)
3. Garuda Gamana Nandaka Hasteti
 Khandita Dasakandhara Masteti (Bruhi)
4. Akrurapriya Chakra Dhareti
 Hamsa Niranjana Kamsa Hareti (Bruhi)

Meaning

Chant "Mukunda!" O my tongue!
 Chant "Mukunda!"

1. Chant "Kesava! Madhava! Govinda!" Chant "Bliss of Krishna—the Eternal Bliss!"

2. Chant "O Lover of Radha! Hare! Rama!" Chant "O Lotus-eyed One, dark like the rain-clouds!"

3. Chant "O rider of Garuda, wielding the sword Nandaka! Slayer of the ten-headed Ravana!"

4. Chant "O friend of Akrura! O Wielder of the Discus!" "O the spotless supreme Atman! Destroyer of Kamsa!"

Namavali

Bhajo Radhe Govinda,
Gopala Tera Pyara Nam Hai
Gopala Tera Pyara Nam Hai,
Nanda Lala Tera Pyara Nam Hai

37

KRIDATI VANAMALI

(SRI SADASIVABRAHMENDRAKRITAM)

Sloka

Sarva Roopa Dharam Shantam
Sarva Nama Dharam Sivam
Satchidanandam Advaitam
Atmanam Tam Upasmahe

Meaning

Let us meditate on That Non-dual Atman within Whom all names and forms abide and Who is ever peaceful and auspicious, Existence, Consciousness and Bliss Absolute.

Song

Ragam: Pilahari

Talam: Aadi

Kridati Vanamalee Goshthe
Kridati Vanamalee

1. Prahlada Parasara Paripalee
Pavanatmaja Jambava-Danukulee (Kridati . . .)

2. Padma Kucha Parirambhana-Salee
Patutara Sasita-Mali Sumalee (Kridati)
3. Paramahamsa Vara Kusuma Sumalee
Pranava Payoruha Garbha Kapalee (Kridati . . .)

Meaning

Krishna (wearing the garland Vanamala) is playing; In Gokula Krishna is playing.

1. He Who is the saviour of Prahlada and Parasara, Who is gracious to Hanuman and Jambavan, He is playing.
2. He, Who is embraced by Sri Lakshmi and Who, with great valour, punished Mali and Sumali (Rakshasas).
3. He in Whom the Paramahamsas (great saints) are strung like flowers in a garland and Who dwells inside the-lotus of Pranava, He is playing.

Namavali

1. Kamala Vallabha Govinda, Mam
Pahi Kalyana Krishna Govinda
2. Kamaneeeyanana Govinda, Mam (Pahi . .)
3. Bhakta Vatsala Govinda, Mam (Pahi . .)
4. Bhagavata Priya Govinda, Mam (Pahi . .)
5. Venu Vilola Govinda, Mam (Pahi . .)
6. Vijaya Gopala Govinda, Mam (Pahi . .)
7. Nanda Nandana Govinda, Mam (Pahi . .)
8. Navaneetachora Govinda, Mam (Pahi . .)
9. Anatha Rakshaka Govinda, Mam (Pahi . .)
10. Sarvesvara Sree Govinda, Mam (Pahi . .)

Meaning

1. O Govinda, the consort of Lakshmi
(Protect me—auspicious Krishna—Govinda)
2. O Lord of handsome face (Protect . .)

- | | |
|--|-----------------|
| 3. O Lover of devotees | (Protect . . .) |
| 4. Lover of the saints | (Protect . . .) |
| 5. Lover of flute | (Protect . . .) |
| 6. O victorious cowherd | (Protect . . .) |
| 7. O son of Nanda | (Protect . . .) |
| 8. O stealer of butter (the heart of devotees) | (Protect . . .) |
| 9. O protector of the unprotected | (Protect . . .) |
| 10. O Lord of all | (Protect . . .) |

38

BHAJA RE YADUNATHAM

(SRI SADASIVABRAHMENDRAKRITAM)

Sloka

Vande Nava-Ghana-Syamam
Pita-Kauseya-Vasasam
Sanandam Sundaram Suddham
Sri Krishnam Prakriteh Param

Meaning

My prostrations to Sri Krishna, with cloud-like complexion and yellow silken cloth. Who is beautiful, blissful, pure and beyond nature.

Song

- Bhajare Yadunatham Manasa
Bhajare Yadunatham
1. Gopavadhoo-Parirambhana-Lolam
Gopa-Kisorakam Adbhuta-Lilam (Bhajare . . .)
 2. Kapatangi-Krita Manusha-Vesham
Kapat-Natya-Krita Kritisna Suvesham
(Bhajare . . .)
 3. Paramahamsa Hrittattva-Svaroopam
Pranava-Payodhara Pranava-Svaroopam
(Bhajare . . .)

Meaning

Worship the Lord of Yadus (Lord Krishna), O Mind, worship the Lord of Yadus.

1. Worship that cowherd boy with wonderful sports Who takes delight in the embrace of the cowherd damsels. (Worship that Lord . . .)

2. Worship Him Who, artfully assuming the human form, acts in the guise of all names and forms. (Worship that Lord of Yadus . . .)

3. Worship Him, Who is the Supreme Tattva (principle) in the hearts of great saints (Paramahamsas), Who is of the complexion of the new clouds and Whose form is Omkara itself. (Worship that Lord of Yadus . . .)

Namavali

Kamala-Vallabha Radhe Syam

Kamaniyanana Radhe Syam

Kanakambara-Dhara Radhe Syam

Kaustubha Bhushana Radhe Syam

Akhanda Svaroopo Radhe Syam

Amita Parakrama Radhe Syam

Aparicchinnā Radhe Syam

Amara-Jana-Priya Radhe Syam

Meaning

Radheshyam (Radha's blue coloured Krishna), the Lord of Lakshmi Radheshyam, the beautiful faced

Radheshyam, wearing the yellow silken cloth

Radheshyam, adorned with the Kaustubha gem

Radheshyam of the indivisible form

Radheshyam, of enormous valour

Radheshyam, the unlimited

Radheshyam, dear to the gods.

39

SMARA VARAM VARAM

(SRI SADASIVABRAHMENDRAKRITAM)

Sloka

Chidanandakaram-Sruti-Sarasa-Saram-Samarasam
 Niradharadharam-Bhava-Jaladhi-Param-Paragunam
 Rama-Griva-Haram Vraja-Vana-Viharam
 Hara-Nutam
 Sada Tam Govindam-Parama-Sukha-Kandam
 Bhajata-Re

Meaning

O man, always worship Govinda (the Lord), Who is the root of supreme happiness, Who is the embodiment of Supreme Consciousness and Bliss, Who is the quintessence of all the Vedas, Who is of equal vision, Who is the support to the supportless, Who is the other shore of the ocean of births and deaths, Who is beyond all Gunas (qualities), Who is the ornament of Lakshmi (Goddess of wealth), Who sports in the forest of Vraja and Who is worshipped by Lord Siva.

Song

Smara Varam Varam Chetah
 Smara Nanda-Kumaram

1. Ghosha-Kutira Payo Ghrita Choram
 Gokula Brindavana Sancharam (Smara . . .)
2. Venuravamrita Panakisoram
 Visva-Sthiti-Laya-Hetu Viharam (Smara . . .)
3. Paramahansa Hrit-Panjara-Kiram
 Patutara Dhenuka Baka Samharam
 (Smara . . .)

Meaning

O Mind! think again and again of the son of Nanda (Lord Krishna)

1. Who steals the milk and ghee from the huts of the Cow-herds, Who sports in Gokula and Vrindavana. (O Mind . . .)
2. Who drinks deep in the nectarine music of the flute, Whose Lila (sport) is the cause of creation, preservation and destruction of the universes. (O Mind . . .)
3. Who is a parrot encaged in the hearts of the Paramahamsas (great saints), Who killed the wicked Asuras, Dhenuka and Baka. (O Mind . . .)

Namavali

Bhakta-Vatsala Govinda
 Bhagavata-Priya Govinda
 Patita-Pavana Govinda
 Parama-Dayalo Govinda
 Nanda-Mukunda Govinda
 Navanita-Chora Govinda
 Venu-Vilola Govinda
 Vijaya-Gopala Govinda
 Karuna-Sagara Govinda
 Kamaneeyaanana Govinda

40

GOPALA GOKULA VALLABHIPRIYA (SRI TULASIDASAKRITAM)

Sloka

Vasudeva-Sutam Devam
 Kamsa-Chanura Mardanam
 Devaki Paramanandam
 Krishnam Vande Jagadgurum

Meaning

I bow to the World-Teacher, Lord Krishna, Who is the son of Vasudeva, Who killed Kamsa and Chanura and Who is the Supreme Bliss of Devaki.

Song

1. Gopala Gokula Vallabhipriya
Gopa Gosuta Vallabham
Charanaravindam Aham Bhaje
Bhajaniya Suramuni Durlabham
2. Ghana Syama Kama Anekacchavi
Lokabhirama Manoharam
Kinjalka Basana Kisora Moorati
Bhoori Guna Karunakaram
3. Sirakeki-Pinccha Vilola-Kundala
Aruna Banaruha-Lochanam
Gunjavatamsa Vichitra Sab Anga
Bhakta Bhava Bhaya Mochanam
4. Kacha Kutila Sundara Tilaka Bhroo-
Raka Mayanka Samananam
Apaharana Tulasidasa Trasa
Vihara Vrinda Kananam

Meaning

1. O Gopala (cowherd), Beloved of the damsels of Gokul , Lord of the cowherds, cows and calves, O the worshipful, I worship Thy lotus feet, which even Devas and Rishis find difficult of attainment.

2. O Thou of the darkish blue hue like the thickly laden clouds Who hath the splendour of countless Cupids, Who delighteth the worlds, Who art so beautiful as to attract the minds of all, Who weareth yellow silken cloth, Who art in, the form of a little boy, Who art endowed with many good qualities and Who art very compassionate. (I worship Thy lotus feet).

3. O Thou Whose head is adorned by the peacock's feather, Who hath vibrating earrings, Whose eyes are like the red lotus, Who wears flower-garlands on the head, Whose limbs are very graceful and Who liberateth (the devotees) from the fear of birth and death (I worship Thy lotus feet).

4. O Thou, Who hath curly hairs, beautiful Tilak (mark on the forehead between the eye-brows) and charming eye-brows

and a face equal to the Full Moon, Who destroyeth the fears of Tulasidasa and Who sporteth in the forests of Vrindavan (I worship Thy lotus feet).

Namavali

Govinda Jaya Jaya Gopala Jaya Jaya
Radharamana Hari Govinda Jaya Jaya

41

DARSAN DO GHANA SYAM NATH (SRI NARSI MEHTA KRITAM)

Sloka

Om Iti Jnana Vastrena
Raga Nirnejani Kritah
Karma Nidram Prapannosmi
Trahi Mam Madhusudana

Meaning

O Slayer of Madhu (Lord Krishna), protect me, who, after removing the dust of attachment with the duster of the wisdom of Omkara entered into a slumber of actions.

Song

Darsan Do Ghanasyam Nath Mori
Akhiya Pyasi Re

1. Man Mandirki Jyoti Jagado
Ghat Ghat Basi Re (Darsan Do . . .)
2. Mandir Mandir Murat Teri
Phir Bhi Na Dekhen Surat Teri
Yug Bite Na Ayi Milan Ki-
Pooran Masi Re (Darsan Do . . .)
3. Dvar Dayaka Jab Tu Khole
Pancham Sur Me Gunga Bole
Andha Dekhe Langada Chalkar
Pahunche Kasi Re (Darsan Do . . .)

4. Pani Pikar Pyas Bujhavu
Nainan Ko Kaise Samajhavu
Ankh Micauli Chodo Abto
Manke Basi Re (Darsan Do . .)
5. Nirbal Ke Bal Dhan Nirdhanke
Tum Rakhvare Bhakta Jananake
Tere Bhajaname Sab Kuch Pavu
Mite Udasi Re (Darsan Do . .)
6. Nam Jape Par Tujhe Na Jane
Unko Bhi Tu Apana Mane
Teri Dayaka Ant Nahi Hai
He Dukh Nasi Re (Darsan Do . .)
7. Aaj Phaisala Tere Dvar Par
Meri Jeet Hai Tere Har Par
Har Jeet Hai Teri Mai To
Charan Upasi Re (Darsan Do . .)
8. Dvar Khada Kabase Matavala
Mange Tumse Har Tumhara
Narsi Kee Ye Binti Sunalo
Bhakta Vilasi Re (Darsan Do . .)
9. Laj Na Lut-Jaye Prabhu Teri
Nath Karo Na Daya Me Deri
Tino Lok Chodkar Avo
Gagan Nivasi Re (Darsan Do . .)

Meaning

O my Lord, having the complexion of the water-laden clouds, grant me Thy Darshan (show Thyself to me). My eyes are thirsty to behold Thee.

1. Keep the temple of my heart illumined. Thou art present in every heart.

2. Thou art the Moorty (Deity) in each and every temple. Still without seeing Thy face, ages have passed. The full-moon night of meeting Thee has not come yet.

3. When the door of Thy mercy is opened, the dumb will sing in Panchama Swara (a beautiful tune); the blind will see; the lame will walk and reach Kasi.

4. Thirst can be quenched by drinking water. But how to console the eyes? Now leave the game of hide and seek. Thou art the indweller of the mind.

5. Thou art the strength of the weak and the wealth of the poor. Thou art the protector of the devotees. By worshipping Thee, I will get everything. All sorrows will be removed.

6. Some repeat Thy name, but do not know Thee. Thou maketh them also Thine (accepteth them). There is no end to Thy mercy. Thou art the destroyer of all pains.

7. Today there is a strange verdict at Thy doors. On Thy defeat is my victory. Both victory and defeat are Thine. I simply worship Thy feet.

8. How long am I standing intoxicated at Thy doors and beg of Thee Thy defeat. Kindly hearken to the prayer of Narsi. Thou art affectionate to Thy devotees.

9. O Lord, O Master, feel not shy and delay not to show mercy to me. Leaving the three worlds, come to me. Thou dwelleth in the skies.

Namavali

Darsan Do Ghan Syam Nath
Radhe Syam Jaya Radhe Syam

42

ADHARAM MADHURAM
(SRI VALLABHACHARYAKRITAM)

Sloka

Shantakaram Bhujagasayanam Padmanabham
Suresam
Visvadharam Gaganasadrisam Meghavarnam
Subhangam
Lakshmeekantam Kamalanayanam
Yogihridhyanagamyam

Vande Vishnum Bhavabhayaharam Sarvalokaika Natham

Meaning

I bow to that Lord Vishnu, Whose form is Peace, Who is sleeping on the bed of the snake (Adisesha), Who has the Lotus in the navel, Who is the Lord of the gods, Who is the support of this world, Who is like ether, Whose colour is like cloud, Whose limbs are beautiful, Who is the consort of Goddess Lakshmi, Whose eyes are like lotus, Who is attainable by Yogins through meditation, Who destroys the fear of Samsara, and Who is the one Lord of all the worlds.

Song

1. Adharam Madhurar Vadanam Madhurar
Nayanam Madhurar Hasitam Madhurar
Hridayam Madhurar Gamanam Madhurar
Madhuradhipaterakhilam Madhurar
2. Vachanam Madhurar Charitam Madhurar
Vasanam Madhurar Valitam Madhurar
Chalitam Madhurar Bhramitam Madhurar
Madhuradhipate
3. Venur Madhuro Renur Madhuro
Panir Madhurar Padau Madhurar
Nrityam Madhurar Sakhyam Madhurar
Madhuradhipate
4. Gitam Madhurar Pitam Madhurar
Muktam Madhurar Suptam Madhurar
Roopam Madhurar Tilakam Madhurar
Madhuradhipate
5. Karanam Madhurar Taranam Madhurar
Haranam Madhurar Ramanam Madhurar
Vamitam Madhurar Samitam Madhurar
Madhuradhipate
6. Gunja Madhura Mala Madhura
Yamuna Madhura Vichi Madhura

Salilam Madhuram Kamalam Madhuram
Madhuradhipate

7. Gopi Madhura Lila Madhura
Yuktam Madhuram Muktam Madhuram
Drishtam Madhuram Sishtam Madhuram
Madhuradhipate

8. Gopa Madhura Gavo Madhura
Yashtir Madhura Srishtir Madhura
Dalitam Madhuram Phalitam Madhuram
Madhuradhipate

Meaning

1. Sweet are the lips, the face, the eyes and the smile; sweet are the heart, the gait—everything of the Lord of Madhura is sweet!

2. Sweet are the words, the conduct, the clothes and the impulses; sweet are the movements, the walks—everything of the Lord of Madhura is sweet!

3. Sweet is the flute, the dust (of His feet), the hands and the feet; sweet are the dances, the friendship—everything of the Lord of Madhura is sweet!

4. Sweet are the songs, the drinks, the release, the sleep; sweet are the form, the sacred mark on the forehead—everything of the Lord of Madhura is sweet!

5. Sweet are the actions, the crossing-over, the enchantment, the dalliance; sweet are the emanations, the communion—everything of the Lord of Madhura is sweet!

6. Sweet are the “Gunjas” (a small Ted-black berry with which boy Krishna was fond of playing), the garlands, the river Yamuna and the wavelets therein; sweet is the water (of Yamuna), the lotus—everything of the Lord of Madhura is sweet!

7. Sweet are the milk-maids (Gopis), the sports (Lila), the union and separation; sweet is the vision, the remnants (that is left after the Lord’s enjoyment)—everything of the Lord of Madhura is sweet!

8. Sweet are the Gopas (cow-herds), the cows, the staff (used by the cowherds) and creation; sweet is destruction, production of result—everything of the Lord of Madhura is sweet!

Namavali

Vipinaviharee Radhe Syam
 Kunjaviharee Radhe Syam
 Bankeviharee Radhe Syam
 Devakinandana Radhe Syam
 Gopikavallabha Radhe Syam
 Radhavallabha Radhe Syam
 Krishna Murari Radhe Syam
 Karunasagara Radhe Syam
 Bhaktidayaka Radhe Syam
 Saktidayaka Radhe Syam
 Bhuktidayaka Radhe Syam
 Muktidayaka Radhe Syam
 Satchidananda Radhe Syam
 Satgururoopa Radhe Syam
 Sarvaroopaa Sree Radhe Syam
 Sarvanama Sree Radhe Syam
 Radhe Syam Radhe Syam

Meaning

Sporter in the forest, Radhe (name of a Gopi) Syam
 (Lord Krishna)

Sporter in bowers—Radhe Syam
 Beautiful sporter—Radhe Syam
 Son of Devaki—Radhe Syam
 Beloved of Gopis—Radhe Syam
 Beloved of Radha—Radhe Syam
 Krishna, the destroyer of Mura (a demon)—Radhe Syam
 Ocean of compassion—Radhe Syam
 Giver of Bhakti (devotion)—Radhe Syam
 Giver of power—Radhe Syam
 Giver of enjoyments—Radhe Syam
 Giver of Mukti (liberation)—Radhe Syam
 Existence, Knowledge, Bliss—Radhe Syam
 True Teacher of all—Radhe Syam

In all forms—Radhe Syam
In all names—Radhe Syam

43

JAYATI TEDHIKAM (FROM BHAGAVATAM)

Sloka

Vande Nandavraja-Strinam Pada-Renum-
Abhikshnasah
Yasam Hari-Kathodgitam Punati Bhuvana-Trayam

Meaning

Adorations always to the very dust of the feet of the
Gopis—the ladies of Nanda's Vraja, whose songs describing
the sports of Hari purify the three worlds.

Song

1. Jayati Tedhikam Janmana Vrajah
Srayata Indira Sasvadatra Hi
Dayita Drisyatam Dikshu Tavakah
Tvayi Dhritasavah Tvam Vichinvate
2. Saradudasaye Sadhujatasat
Sarasijodara Srimusha Drisa
Suratanatha Te Asulkadasika
Varada Nighnato Neha Kim Vadhah
3. Visha-Jalapyayad Vyala-Rakshasad
Varshamarutad Vaidyutanalat
Vrisha-Mayatmajad Visvatobhayad
Rishabha Te Vayam Rakshita Muhuh
4. Na Khalu Gopika Nandano Bhavan
Akhila-Dehinam Antaratmadrik
Vikhanasarthito Visva-Guptaye
Sakha Udeyivan Satvatam Kule
5. Virachitabhayam Vrishni-Dhurya Te
Charanamiyusham Samsriterbhayat

- Kara-Saroruham Kanta Kamadam
Sirasi Dhehi Nah Srikaragraham
6. Vraja-Janartihan Vira Yoshitam
Nija-Janasmaya Dhvamsana-Smita
Bhaja Sakhe Bhavat Kinkari Sma No
Jalaruhananam Charu Darsaya
7. Pranata-Dehinam Papa-Karsanam
Trinacharanugam Shree-Niketanam
Phani-Phanarpitam Te Padambujam
Krinu Kucheshu Nah Krindhi Hrichhayam
8. Madhuraya Gira Valgu-Vakyaya
Budhamanojnaya Pushkarekshana
Vidhikareerima Vira Muhyatih
Adharaseedhuna Apyayayasva Nah
9. Tava Kathamritam Tapta-Jivanam
Kavibhireeditam Kalmashapaham
Sravana Mangalam Srimadatatam
Bhuvi Grinanti Te Bhoorida Janah
10. Prahasitam Priya Prema-Veekshanam
Viharanam Cha Te Dhyana-Mangalam
Rahasi Samvido Ya Hridi-Sprisah
Kuhaka No Manah Kshobhayanti Hi
11. Chalasi Yad Vrajat-Charayan Pasun
Nalina-Sundaram Natha Te Padam
Sila-Trinankuraih Seedatiti Nah
Kalilatam Manah Kanta Gacchati
12. Dina-Parikshaye Neelakuntalaih
Vanaruhananam Bibhradavritam
Ghana-Rajasvalam Darshayan Muhuh
Manasi Nah Smarani Vira Yachhasi
13. Pranata-Kamadam Padmajarchitam
Dharani-Mandanam Dhyeyam-Apadi
Charanapankajam Shantamam Cha Te
Ramana Nah Stane-Shvarpayadhihan

14. Surata-Vardhanam Shoka-Nasanam
Svarita-Venuna Sushtu Chumbitam
Itara- Raga-Vismaranam Nrinam
Vitara Veera-Nah Te-Adharamritam
15. Atati Yad Bhavan Ahni Kananam
Trutir Yugayate Tvam-Apasyatam
Kutula-Kuntalam Shrimukham Cha Te
Jada Udikshatam Pakshmakrid Drisam
16. Pati-Sutanvaya Bhratru-Bandhavan
Ativilanghya Tentyachyutagatah
Gati-Vida-Stavod Gita-Mohitah
Kitava Yoshitah Kastyajennisi
17. Rahasi Samvidam Hrid-Chayodayam
Prahasitananam Prema-Vikshanam
Brihadurah Sriyo Vikshya Dhama Te
Muhuratispriha Muhyate Manah
18. Vraja-Vanaukasam Vyakti-Ranga Te
Vrijina-Hantryalam Visva-Mangalam
Tyaja Manak Cha Nah Tvat-Sprihatmanam
Svajana-Hridrujam Yannishoodanam
19. Yatte Sujata-Charanamburuham Staneshu
Bhitah Sanaih Priya Dadheemahi Karkaseshu
Tenatavee-Matasi Tad Vyathate Na Kimsvit
Koorpadibhir-Bhramati Dheerbhavadayusham
Nah
20. Iti Gopyah Pragayantyah
Pralapantyascha Chitradha
Rurudussusvaram Rajan
Krishna-Darshana-Lalasa
Tasam-Avirabhoot Saurih
Smayaman-Mukhambujah
Pitambara-Dharah Sragvi
Sakshat Manmatha Manmathah.

Meaning

1. The Gopis sang:—Vraja shines all the more brightly by Your descent (in the house of Nanda and Yasoda); for Lakshmi (the Goddess of beauty and prosperity) permanently dwells here from that time in order to catch Your glimpse. O beloved Lord! Please (reveal yourself and) see how your, sweetheart, who have centred their life in You, are searching for You in every quarter.

2. O, bestower of boons and bliss, by the looks of Your eyes that excel the elegance of the lotus blossomed in an autumnal pond, You make us—Your gratuitous slaves—as good as dead. Why don't You realise that this is real killing?

3. You have saved us time and again, O jewel among men, from death through poisoned water (by Kaliya), from the demon disguised as a snake (Aghasura), from the terrible downpour and thunder-storm (caused by Indra), from the demon that appeared in the form of a calf (the young of a cow), from Vyomasura (the son of the demon Maya), nay, from every peril.

4. Surely You are no (mere) son of a cowherd-woman (Yasoda) being the witness of the internal sense (viz., the mind) of all embodied souls. Solicited by Brahma, You appeared in the race of the Yadus for the protection of the universe.

5. O Lord of the Vrishnis, our beloved Lord, place Thy lotus-like hand on our heads—the hand that protects those who take refuge at Thy feet, from the fear of births and deaths, grants the wishes of devotees and clasps the hand of Lakshmi Devi (in marriage).

6. O Alleviator of the sufferings of the people of Vraja, O gallant Lord, Whose (very) smile crushes the pride of His own people, accept us, Your (avowed) servants and reveal to us Your charming lotus-like countenance.

7. Set on our bosom your lotus-feet—which dispel the sins of all devotees that worship them, which follow the cows (When they are taken out for grazing), which are the abode of beauty and prosperity and which were placed on the hoods of the terrible snake Kaliya—and thereby soothe the pangs of love pent up in our hearts.

8. O, valiant Lord, revive us through the nectar of Your lips—these bond-slaves of Yours who are enchanted by Your sweet words which give great joy to the learned saints.

9. Munificent are those men who extensively recite Your nectar-like story, which is life-giving to the afflicted, celebrated by the wise, eradicator of (all) sins, auspicious to hear and is most soothing.

10. Beloved, deceitful lover, our mind grows restless when we think of Your lovesome looks, pastimes, the very thought of which is auspicious and the exhilarating chats in secret.

11. O Lord, the thought that Your feet, beautiful and soft as lotus, might get bruised by stones and sharp blades of grass, when You go about in the forests pasturing cows, fills our hearts with anxiety and uneasiness.

12. You kindle love in our hearts, O gallant Lord, again and again as You reveal Yourself at the close of the day, lotus-face overhung by dark curly locks and soiled with the dust raised by cows.

13. O Delighter of souls, O Reliever of agony, set on our bosoms, Your lotus-like feet, which grant the desires of those that bow to them, and are worshipped by Brahma, which are the ornament of the earth and are worth contemplating upon in distress.

14. Give us, O heroic Lord, the nectar of Your lips, which heightens our enjoyment and destroys grief, which is fully enjoyed by the flute (played by You) and makes people forget all other attachments.

15. When You proceed to the woods during daytime, half a moment becomes an age to us, due to not seeing You. And, dull-witted is he (Brahma) who has created lids to our eyes, that eagerly behold Your charming countenance overhung by curly hair.

16. Completely neglecting our husbands, children, kinsmen, brothers and other relations, O Immortal Lord, enchanted by the loud and sweet note of Your flute, we have Sought Your presence, knowing as we did Your ways. Who Would, O Trickster, abandon women at night?

17. Perceiving Your amorous advances made in secret, your smiling countenance which kindles love in our heart, your loving glances and broad chest, the abode of Sri, our mind gets infatuated again and again through intense longing.

18. Your manifestation, O Darling, has put an end to the sorrows of the inhabitants of Vraja as well as of the denizens of the forest, and is extremely auspicious for the whole universe. Give us, whose hearts are full of longing for You a little of that remedy which may relieve the pangs of the hearts of Your own people.

19. O Darling Lord, we shall adorn Your soft and beautiful feet on our hard bosom gently and timidly (out of fear that they might be hurt). But when we think of the pain that those feet incur through stones, thorns etc., while You move, about in the jungles (pasturing cows), we—whose very life You are—are overwhelmed with grief.

20. Thus singing deliriously in various ways, the cowherd women, seized as they were with intense longing to behold Sri Krishna, loudly wailed: "O King!" In their midst appeared Sri Krishna clad in yellow silk and adorned with garlands and wearing a smiling lotus-like countenance, the Enchanter of Cupid himself.

44

KALIYAMARDANAM—ATHA VARINI

(FROM SRIMAT NARAYANIYAM—BY SRI MEPPATTUR
NARAYANA BHATTAPADA)

Sloka

Vasudeva-Sutam Devam
Kamsa Chanura-Mardanam
Devaki-Paramanandam
Krishnam Vande Jagadgurum

Meaning

Prostrations to the world-teacher, Krishna, Who is the son of Vasudeva, Who destroyed Kamsa and Chanoora and Who is Supreme Bliss to (Mother) Devaki!

Song

1. Atha Varini Ghorataram Phaninam
Prativarayitum Kritadhir-Bhagavan
Drutamaritha Tiraga-Nipa-Tarum
Visha-Maruta-Soshita-Parna-Chayam
2. Adhiruhya Padamburuhena Cha Tam
Nava-Pallava-Tulya-Manojna-Rucha
Hrada-Varini Durataram Nyapatah
Parighurnita-Ghora-Taranga-Gane
3. Bhuvana-Traya-Bhara-Bhrito Bhavato
Guru-Bhara-Vikampi-Vijrimbhi-Jala
Parimajjayati Sma Dhanuh-Satakam
Tatini Jhatiti Sphuta-Ghoshavati
4. Atha Dikshu Vidikshu Parikshubhita
Bhramitodara-Vari-Ninada-Bharaih
Udakad-Udagad-Uragadhi-Patih
Tvadupantam-Asantarushandha-Manah
5. Phana-Ssringa-Sahasra-Vinihsrimara
Jvalad-Agni-Kanogra-Vishambu-Dharam
Puratah Phaninam Samalokayatha
Bahu-Sringinam-Anjana-Sailam-Iva
6. Jvalad-Akshi Pariksharad-Ugra-Visha
Svasanoshma-Bharah Sa Maha-Bhujagah
Paridasya Bhavantam Anantabalam
Samaveshtayad-Asphuta-Cheshtamaho
7. Avilokya Bhavantam-Atha-Akulite
Tatagamini Balaka-Dhenu-Gane
Vraja-Geha-Talepyanimitta-Satam
Samudikshya Gata Yamunam Pasupah
8. Akhileshu Vibho Bhavadiya-Dasam
Avalokya Jihassushu Jivabharam
Phani-Bandhanam-Asu Vimuchya Javad
Udagamyata Hasa-Jusha Bhavata

9. Adhiruhya Tatah Phani-Raja-Phanan
Nanrite Bhavata Mridu-Pada-Rucha
Kala-Sinjita-Nupura-Manju-Milat
Kara-Kankana-Sankula-Sankvanitam
10. Jahrishuh Pasupa-Stutushuh-Munayo
Vavrishuh Kushmani Surendra-Ganah
Tvayi Nrityati Maruta-Geha-Pate
Paripahi Sa Mam Tvamadantagadat

Meaning

1. O Lord, having determined to punish the terrible serpent who dwelt in the waters of Yamuna (the serpent Kaliya poisoned the waters of Yamuna and caused death to cattle and people thereby), Thou climbed the Kadamba tree on the bank of the river, whose leaves were burned by the poison (emitted by Kaliya).

2. When Thy feet equal to the red lotuses were placed on the tree, it shone as if new tender leaves were sprung on it. Thus climbing that tree, Thou jumped far into the depths of the Yamuna, where huge waves created by the movements of Kaliya were violently rolling on.

3. Due to the immense weight of Thee Who bear the burden of the three worlds, the waters of Yamuna rose with a sound, immersing 100 bow-length of land on its either sides.

4. Hearing the noise produced by the turbulent waters whirling and rolling on all sides, Kaliya, blind with rage, emerged out of the water and came near Thee.

5. Kaliya, emitting drops of deadly venom like sparks of fire from his thousand hoods, was clearly seen in front of Thee like a mountain of antimony with many peaks.

6. The terrible serpent with eyes blazing like fire and emitting flaming poisonous gas on all sides, bit Thou on all parts of the body and coiled round Thy mighty body, so that Thy movements could not be seen.

7. The cowherds and cows who were on the banks of Yamuna, not seeing Thee (as Thy whole body was now covered by the coiled body of Kaliya), became perplexed and

grieved. At the same time various ill-omens were seen in Vraja and Nanda and other cowherds came to the Yamuna.

8. Seeing Thy perilous plight the grief-stricken cowherds were at the point of putting an end to their lives, when Thou, freeing Thyself from the coils of Kaliya, came out with a smiling face.

9. Then getting upon the hoods of Kaliya Thou began to dance with Thy soft and beautiful feet with the accompaniments of the sweet and mellow sounds produced by Thy anklets, bracelets, etc.

10. O Lord of Guruvayur, when Thou began to dance on the hoods of Kaliya, there was great elation and joy among the cowherds. The sages sang Thy glory; the Gods from heaven showered flowers on Thee. O Lord, save me from my afflictions.

Namavali

Om Namo Bhagavate Vasudevaya

SRI VISHNU STOTRAM

45

ACHYUTAM KESAVAM
(SRI SANKARACHARYAKRITAM)

Sloka

Adau Devaki-Devi-Garbha-Jananam
Gopi-Grihe Vardhanam
Maya-Pootana-Jivitapaharanam
Govardhanoddharanam
Kamsa-Chhedana Kauravadi-Hananam
Kunti-Sutapalanam
Etat Bhagavatam Purana-Kathitam
Sri Krishna-Lilamritam

Meaning

Beginning with birth from Devaki Devi's womb and then growing up in the house of the Gopi (cowherd woman—Yasoda), killing of crafty Pootana, holding up of the Mount Govardhana, destruction of Kamsa and others, annihilation of Kauravas and their partisans, protecting of the sons of Kunti—these in short are the nectar-like Leelas of Sri Krishna contained in the epic of Bhagavata.

Song

(Eight verses on Lord Vishnu)

1. Achyutam Keshavam Rama-Narayanam
Krishna-Damodaram Vasudevam Harim
Sridharam Madhavam Gopika-Vallabham
Janakee-Nayakam Ramachandram Bhaje
2. Achyutam Keshavam Satyabhama-Dhavam
Madhavam Sridharam Radhikaradhitam
Indira-Mandiram Chetasa Sundaram
Devakee-Nandanam Nandajam Sandadhe

3. Vishnave Jishnave Sankhine Chakrine
Rukminee-Ragine Janakee-Janaye
Vallavee-Vallabhayarchitayatmane
Kamsa-Vidhvamsine Vamsine Te Namah
4. Krishna Govinda He Rama Narayana
Sripate Vasudevajita Srinidhe
Achyutananda He Madhavaadhokshaja
Dvaraka-Nayaka Draupadee-Rakshaka
5. Rakshasa-Kshobhitah Sitaya Sobhito
Dandakaranya-Bhu-Punyata-Karana
Lakshmanenanvito Vanaraih-Sevito
Agastya-Sampujito Raghavah Patu Mam
6. Dhenukarishtakanishta-Kridveshitah
Kesiha Kamsa-Hrid-Vamsika-Vadaka
Pootana-Kopakah Suraja-Khelano
Bala-Gopalakah Patu Mam Sarvada
7. Vidyu-Dudyotavat Prasphuradvasasam
Pravridambhodavat Prollasadvigraham
Vanyaya Malaya Shobhitah-Urasthalam
Lohitanghridvayam Varijaksham Bhaje
8. Kunchitaih Kuntalair-Bhrajamanananam
Ratnamaulim Lasat-Kundalam Gandayoh
Hara-Keyurakam,Kankana-Projvalam
Kinkinee-Manjulam Syamalam Tam Bhaje
9. Achyutasya-Ashtakam Yah Pathet-Ishtadam
Prematah Pratyaham Purushah Saspriham
Vrittatah Sundaram Kartru Vishvambharah
Tasya Vashyo Harirjayate Satvaram

Meaning

1. I worship Achyuta (Invincible), Keshava, Ram Narayana, Krishna, Damodara, Vasudeva, Hari, Sridhar, Madhava, the beloved of Gopis, the Lord of Sita, Ramachandra.

2. I meditate upon Achyuta, Keshava, the Lord of Satyabhama, the Lord of Lakshmi, Sridhara, adored by Sri Radha, the abode of Lakshmi, most beautiful, the son of Devaki, the son of Nanda.

3. I salute Thee, Who art all-pervading, victorious, bearer of conch and discus, beloved of Rukmini, consort of Janaki (Sita), the very life of the Gopis, supremely adorable, my own Self, destroyer of Kamsa, bearer of flute.

4. O Krishna! O Govinda! O Rama! O Narayana! O Lord of Lakshmi! O Vasudeva! O unconquerable One! O abode of beauty! O Achyuta! O Ananta (Infinite One)! O Madhava (destroyer of demon Madhu)! O Adhokshaja (beyond senses)! O Lord of Dwaraka! O protector of Draupadi—be gracious to me!

5. May Sri Ramachandra, born in Raghu Dynasty, wrathful towards demons, shining in the company of Sita, Who made the Dandaka forest auspicious, Who is followed by Lakshmana, Who is served by monkeys, and Who is adored by the sage Agastya—protect me.

6. May He ever protect me, Who destroyed the demons Dhenuka and Arishta, Who is the destroyer of enemies, the slayer of Keshi and Kamsa, Who plays on the flute, Who is angered against Pootana, Who sports on the banks of the Yamuna river.

7. I worship that lotus-eyed Hari, Whose yellow silk cloth shines like the hue of lightning, Whose body is as swarthy as the clouds laden with rain, Whose chest is adorned with the garlands of forest flowers and Whose feet are of red colour.

8. I worship Shyam Sundara (blue complexioned and beautiful one), Whose forehead is adorned by curly locks and the head with jewelled crown, Whose cheeks shine by the brilliance of beautiful earrings; Who is adorned with garland, armlets and bracelets.

9. One Who daily chants these eight verses about Achyuta, composed in beautiful rhymes, which are bestowers of desires, verily wins Lord Hari, the Creator of the whole universe.

46

JAYA VITTHALA VITTHALA**Sloka**

Drishtvedam Manusham Roopam Tava Saumyam
Janardana

Idaneemasmi Samvrittah Sachetah Prakritim
Gatah

Meaning

Having seen this Thy gentle human form of Janardana (a name of the Lord), now I am composed and I am restored to my own nature (*the words of Arjuna*).

Song

Jaya Vitthala Vitthala Vitthala
Jaya Vitthala Panduranga
Jaya Vitthala Vitthala Vitthala
O Vitthala Vitthala Vitthala
Jaya Vitthala Vitthala Vitthala
Jaya Vitthala Panduranga
Jaya Vitthala Panduranga

Namavali

Jaya Jaya Vitthala Panduranga Vitthala

47

PACCHAI MAMALAI POL MENI
(SRI TONDARATIPPATI AZHVAR)

Song

Pacchai Mamalaipol Meni
Pavizhavay Kamalacchenkan
Acchyuta Amararere
Ayar Kulakkozhunde Endrum
Icchuvai Tavira Yan Poyi

Indiralokam Alum
 Acchuvai Perinum Venden
 Arangamanagarulane

Meaning

O Acchyuta (the indestructible Lord), Lord of Gods, the tender sprout of the race of cowherds, with a body that shines like a green mountain, a mouth like coral gems and eyes elegant like the red lotus, I have no desire for anything—not even for the pleasures of the celestial world—except for devotion to Thee.

Namavali

Acchyuta Kesava
 Rama Narayana
 Krishna Damodara
 Pahi Mam Sarvada

Meaning

O Indestructible One, Slayer of the Asura Keshi, Delighter of the hearts of Yogins, Indweller, the One Who attracts all the hearts, Who was tied with a rope, protect me always.

48

HARI TUM HARO JANAKI BHIR

(SRI MIRABAYIKRITAM)

Sloka

Bhaje Vrajaika-Mandanam
 Samasta-Papa-Khandanam
 Svabhakta-Chitta-Ranjanam
 Sadaiva Nanda-Nandanam
 Supinccha-Guccha-Mastakam
 Sunada-Venu-Hastakam
 Ananga-Ranga-Sagaram
 Namami Krishna Nagaram

Meaning

I always prostrate to and worship Lord Krishna, the great Dancer, the son of Nanda, Who is the one ornament of Vraja, Who destroys all sins, Who delights the hearts of His devotees, Who has the peacock's feather on the head and a flute of sweet sounds in the hands and Who is an ocean of beauty.

Song

1. Hari Tum Haro Janki Bhir
Draupadiki Laj Rakhi Tum Badhayo Chir
(Hari Tum Haro)
2. Bhakta Karana Roopa Narahari Dharyo Ap Sarir
Hiranyakasipu Mara Linho Dharyo Nahin Dhir
(Hari Tum Haro)
3. Boodate Gajraj Rakhyau Kiyau Bahar Nir
Dasi Mira Lal Giridhara Charan Kamal Par Sir
(Hari Tum Haro)

Meaning

O Lord Hari, You drive away the fear of the people.

1. You saved the honour of Draupadi by lengthening her Sari (when Dussasana tried to undress her). (O Lord Hari)
2. For the sake of Your devotee Pahlada, You took the form of the Man-lion (Narahari) and killed Hiranyakasipu. You were impatient to protect Pahlada. (O Lord Hari)
3. You have saved the drowning King of Elephants (Gajendra) and brought him out of water. O dear Lord Giridhara, Your slave Mira places her head on Your lotus-feet. (O Lord Hari . . .)

Namavali

Hari Tum Haro Janki Bhir
Hari Hari Hari Bol
Hari Hari Hari Om

49

MAHA YOGA PITHE

(SRI SANKARACHARYAKRITAM)

Sloka

Sama-Charana-Sarojam Sandra-Nilambudabham
 Jaghana-Nihita-Panim Mandanam Mandananam
 Taruna-Tulasi-Mala-Kandharam Kanjanetram
 Sadaya Dhavala-Hasam Vitthalam Chintayami

Meaning

I meditate on Lord Vitthala (Vishnu) of symmetrical Lotus-feet, Whose body shines like the blue water-laden clouds, Whose hands are kept on the hips, Who is an ornament to all ornaments, Who wears a garland of tender Tulsi leaves around the neck, Whose eyes are beautiful like the lotus and Who has a very kind and bewitching smile.

Song

1. Mahayoga-Pithe Tate Bhima-Rathyam
 Varam Pundarikaya Datum Munindrai
 Samagatya Tishthantam-Ananda-Kandam
 Parabrahma-Lingam Bhaje Pandurangam
2. Tatid-Vasasam Nila-Meghavabhasam
 Rama-Mandiram Sundaram Chitprakasam
 Varam Tvishtha-Kayam Samanyasta-Padam
 Parabrahmalingam
3. Pramanam Bhavabdher-Idam Mamakanam
 Nitambah Karabhyam Dhrito Yena Tasmāt
 Vidhaturvasatyai Dhrito Nabhi-Kosam
 Parabrahmalingam
4. Sphurat Kaustubhalankritam Kanthadese
 Sriya-Jushtakeyurakam Srinivasam
 Sivam Shantamidyam Varam Lokapalam
 Parabrahmalingam

5. Saraschandra-Bimbananam Charuhasam
Lasat-Kundalakranta-Ganda-Sthalamam
Japa-Raga-Bimbadharam Kanjanetram
Parabrahmalingam ...
6. Kiritojvalat-Sarvadik-Prantabhagam
Surairarchitam Divya-Ratnair-Anarghyaih
Tribhangakritim Barha-Malyavatamsam
Parabrahmalingam
7. Vibhum Venunadam Charantam Durantam
Svayam Lilaya Gopavesham Dadhanam
Gavam Brindakanandadam Charuhasam
Parabrahmalingam ...
8. Ajam Rukmini-Prana-Sanjivanam Tam
Param-Dhama Kaivalyam-Ekam Turiyam
Prasannam Prapannartiham Devadevam
Parabrahmalingam
9. Stavam Pandurangasya Vai Punyadam Ye
Pathanti-Eka-Chittena Bhaktya Cha Nityam
Bhavambhonidhim Tepi Tirtvantakale
Hareralayam Sasvatam Prapnuvanti

Meaning

1. He, Who came to the banks of Bhimarathi, along with great Munis (Sages) in order to bless Pundarika and is seated on the great seat of Yoga, and Who is the root of Bliss—that Panduranga, the symbol of Parabrahman (Supreme Brahman), I worship.

2. He, Who wears yellow silk shining like lightning Whose body shines like the blue cloud, Who is the abode of the Goddess of wealth, Who is beautiful and the light of Wisdom, Who has placed His feet symmetrically on the bricks—that Panduranga

3. He, Who stands placing His hands on the hips as if to show to men like me (who are engrossed in sensuality) that the ocean of birth and death is only so much, Who, for that purpose

only, bears the lotus, the Abode of the Creator (Lord Brahma), on His navel—that Panduranga.

4. He, Whose neck is adorned with the shining Kaustubha gem, Whose armlets shine with elegance, Who is the Abode of Lakshmi, Who is auspicious, calm, worshipful and the ruler of the worlds—that Panduranga.

5. He, Whose face shines like the moon of the Sarat season (autumn), Whose smile is bewitching, Whose cheeks shine with the lustre of the earrings, Whose lips are red like the Japa-flower, Whose eyes are like lotus—that Panduranga.

6. He, the brilliance of Whose crown lights all the quarters, to Whom Gods offer divine and invaluable jewels in worship, Who stands in a three-curved pose, Whose head is adorned with the garland of peacock-feathers—that Panduranga.

7. He, Who is omnipotent, Who diffuses the sound of the flute, Who is endless, Who, of His own accord, has taken the form of a cowherd for sport, Who enchants the herds of cows. Who smiles beautifully—that Panduranga.

8. He, Who is unborn, Who is life itself to Rukmini, Who is the Supreme Abode, the one Abode of Absoluteness, the fourth state, Who is blissful, Who destroys the afflictions of those who take shelter at His feet, Who is the God of Gods—that Panduranga.

9. Those persons who study this meritorious hymns of Panduranga with one-pointed devotion daily, not only will cross the ocean of birth and death, but also will attain the permanent Abode of Lord Hari after death.

Namavali

Parabrahmaroopam Bhaje Pandurangam

50

PRALAYAPAYODHIJALE—DASAVATARASTOTRAM
(SRI JAYADEVAKRITAM)

Sloka

Vedan-Uddharate Jaganti Vahate
 Bhugolam-Udbibhrate
 Daityam Darayate Balim Chhalayate Kshatra-
 Kshayam Kurvate
 Paulastyam Jayate Halam Kalayate Karunyam
 Aatanvate
 Mlechhan Murchhayate Dasakriti-Krite Krishnaya
 Tubhyam Namah

Meaning

Prostrations to Thee, O Sri Krishna, Who rescued the Vedas from Pralaya (Matsya—fish—Avatara), supported the earth with His back (Kurma—tortoise), lifted the earth from the waters (Varaha—wild boar), destroyed the demon Hiranyakasipu (Narahari), deceived emperor Maha Bali (Vamana), eradicated the race of Kshatriyas (Parasurama), defeated and killed Ravana (Sri Rama), wielded the plough as weapon (Bala Rama), diffused compassion (Buddha) and destroyed the barbarians (Kalki), taking the above-mentioned ten Avataras (incarnations).

Song

1. Pralaya-Payodhi-Jale Dhritavanasi Vedam
 Vihita-Vahitra-Charitram-Akhedam
 Kesava Dhrita-Meena-Sarira Jaya Jagadisa Hare
 Gopala Krishna Jaya Jagadisa Hare
2. Kshitir-Ativipulatare Tava Tishthati Prishthe
 Dharani-Dharana-Kina-Chakra-Garishthe
 Kesava-Dhrita-Kachhapa-Roopaa Jaya
 Jagadisa Hare
 Gopala Krishna Jaya Jagadisa Hare

3. Vasati Dasana-Sikhare Dharani Tava Lagna
Sasini Kalanka-Kaleva Nimagna
Kesava Dhrita-Sukara-Roopa Jaya
Jagadisa Hare
Gopala Krishna Jaya Jagadisa Hare
4. Tava Kara-Kamala-Vare Nakham-Adbhuta-
Sringam
Dalita-Hiranyakashipu-Tanu-Bhringam
Kesava Dhrita-Narahari-Roopa Jaya Jagadisa
Hare
Gopala Krishna Jaya Jagadisa Hare
5. Chhalayasi Vikramane Balim-Adbhuta-
Vamana
Pada-Nakha-Nirajanita-Janapavana
Kesava Dhrita-Vamana-Roopa Jaya
Jagadisa Hare
Gopala Krishna Jaya Jagadisa Hare
6. Kshatriya-Rudhiramaye Jagad-Apagata-Papam
Snapayasi Payasi Shamita-Bhava-Tapam
Kesava Dhrita-Bhrigupati-Roopa Jaya
Jagadisa Hare
Gopala Krishna Jaya Jagadisa Hare
7. Vitarasi Dikshu Rane Dikpati-Kamaniyam
Dasamukha-Mauli-Balim Ramaniyam
Kesava Dhrita-Raghupati-Roopa Jaya
Jagadisa Hare
Gopala Krishna Jaya Jagadisa Hare
8. Vahasi Vapushi Visade Vasanam Jaladabham
Hala Hati-Bhiti-Milita-Yamunabham
Kesava Dhrita-Haladhara-Roopa Jaya
Jagadisa Hare
Gopala Krishna Jaya Jagadisa Hare
9. Nindasi Yajna-Vidher-Ahaha Shrutijatam
Sadaya-Hridaya-Darshita-Pasu-Ghatam
Kesava Dhrita-Buddha-Sarira Jaya

Jagadisa Hare

Gopala Krishna Jaya Jagadisa Hare

10. Mlechha-Nivaha-Nidhane Kalayasi Karavalam
Dhumaketum-Iva Kimapi Karalam
Kesava Dhrita-Kalki-Sarira Jaya Jagadisa Hare
Gopala Krishna Jaya Jagadisa Hare

11. Sri Jayadeva-Kaver-Ida-Muditam-Udaram
Srunu Sukhadam Subhadam Bhavasaram
Kesava Dhrita-Dasavida-Roopa Jaya

Jagadisa Hare

Gopala Krishna Jaya Jagadisa Hare

Meaning

1. O Kesava, Lord of the universe, O Hari, Thou incarnating as a fish and easily moving about like a boat in the swollen waters of the ocean of deluge rescued the Vedas. Hail to Thee!

2. Hail to Thee, O Kesava, Lord of the universe. Thou assumed the form of a tortoise and supported the earth by Thy broad and hard back.

3. O Hari, Lord of the universe, Thou took the form of a wild boar and bore the earth on Thy curved tusks, which then looked like the black spot engulfed by the moon.

4. Hail to Sri Hari, Lord of the universe, Who in the form of Nara-Hari (Man-lion) with the wondrous nails of His lotus hands tore to pieces the body of Hiranyakasipu.

5. O, Universal Lord Hari, glory to Thee! Thou in Thy unique form of Vamana deceived Maha Bali by indefinitely extending Thy feet (when measuring the earth) and sanctified the earth by the water that dropped from Thy feet (as Maha Bali washed Thy feet).

6. Hail to the Universal Lord Hari, Who in the form of Parasurama destroyed the sins and miseries of the world by bathing it in the blood of the Kshatriyas.

7. Glory to the Universal Lord Hari, in the form of Rama Who performed the beautiful sacrifice with the heads of Ravana, thus increasing the delight of Lokapalas (deities of the quarters).

8. Hail to the Universal Lord Hari in the form of Balarama, of fair complexion, wearing a silken apparel as blue as cloud, which seemed as if the river Yamuna has become His cloth out of fear of his mighty plough-weapon.

9. Hail to the Universal Lord Hari in the form of the Buddha, Who out of compassion, pointing out the cruelty of killing animals in sacrifices, spoke against the Srutis that enjoin sacrificial rites.

10. Hail to the Universal Lord Kesava in the form of Kalki, Who like a terrible comet wields a most deadly sword for destroying the Mlechhas (Tamasic people).

11. O devotees! Hear this praise of Hari composed by Jayadeva, which is charming, delightful, auspicious and full of wisdom. Hail to the Universal Lord Kesava who incarnated in ten forms.

Namavali

Kesava Madhava Govinda Jai
Radhe Krishna Mukunda Jai Jai

SRI DEVI STOTRAM

51

NA TATO NA MATA

—Eight Verses on Bhavani—

(SRI SANKARACHARYAKRITAM)

Sloka

Amba Sambhavi Chandramaulir-Abalaparna
Uma Parvati
Kali Haimavati Siva Trinayana Katyayani Bhairavi
Savitri Navayauvana Subhakari Samrajya-
Lakshmi-Prada
Chidroopi Paradevata Bhagavati Sri Rajarajesvari

Meaning

O Mother, consort of Lord Shambhu (Siva), Whose head is adorned with the crescent moon, Who is slim, Who during Her penance gave up eating of even leaves, Uma (Who was urged not to resort to penance by Her parents), Parvati (daughter of the mountain), Kali (the terrible), Haimavati (daughter of Himavan), Shivaa (consort of auspicious Siva), Three-eyed, Katyayani (Durga), Bhairavi (consort of Lord Bhairava), Savitri (Goddess of Gayatri Mantra, creatrix of the Vedas), Who is youthful, Who is the giver of auspiciousness, Who is the bestower of prosperity of kingdoms, Who is in the form of wisdom, the supreme Goddess, to that Sri Rajarajeswari I prostrate.

Song

1. Na Tato Na Mata Na Bandhurna Data
Na Putro Na Putree Na Bhrityo Na Bharta
Na Jaya Na Vidya Na Vrittir-Mamaiva
Gatistvam Gatistvam Tvameka Bhavani

2. Bhavabdha-Vapare Mahaduhkha-Bhiruh
Papata Prakami Pralobhi Pramattah
Kusamsara-Pasa-Prabaddhah Sadaham
Gatistvam
3. Na Janami Danam Na Cha Dhyana-Yogam
Na Janami Tantram Na Cha Stotra-Mantram
Na Janami Pujam Na Cha Nyasa-Yogam
Gatistvam
4. Na Janami Punyam Na Janami Tirtham
Na Janami Muktim Layam Va Kadachit
Na Janami Bhaktim Vratam Vapi Matah
Gatistvam
5. Kukarmi Kusangi Kubuddhih Kudasah
Kulachara-Hinah Kadachara-Linah
Kudrishtih Kuvakya-Prabandhah Sadaham
Gatistvam
6. Prajesam Ramesam Mahesam Suresam
Dinesam Nisithesvaram Va Kadachit
Na Janami Chanyat Sadaham Saranye
Gatistvam
7. Vivade Vishade Pramade Pravase
Jale Chanale Parvate Satru-Madhye
Aranye Saranye Sada Mam Prapahi
Gatistvam
8. Anatho Daridro Jara-Roga-Yukto
Mahaksina-Dinah Sada Jadya-Vaktrah
Vipattau Pravishtah Pranashtah Sadaham
Gatistvam

Meaning

1. I have no father nor mother, nor relative, nor giver nor son, nor daughter, nor servant, nor master, nor wife, nor knowledge, nor anything mine—Thou alone art my Refuge . . . O Bhavani!

2. Fallen in the boundless ocean of the worldly life and frightened by great miseries thereof, full of desire, greed and pride, I am entangled into this evil Samsara—Thou art my only Refuge

3. I know not charity, nor the Yoga of meditation, nor do I know Tantra, nor Stotra or hymns, nor Mantra, nor worship, nor yoga of renunciation—Thou art my only Refuge

4. I do not know merit, nor holy places, I do not know liberation, nor Laya Yoga, nor devotion, nor Vrata (vows and fasts), O Mother! Thou art my only Refuge

5. Evil doer, with evil association, evil intellect, evil servant, devoid of right conduct and noble birth, engaged in evil actions, with evil vision, speaker of evil sentences am I always. Thou art my only Refuge

6. I do not know Prajapati, Vishnu, Siva, Indra, Sun, Moon, nor do I know any other God. Thou art my only Refuge

7. In dispute, misery, dullness, foreign land, water, fire, mountain, in thee midst of enemies, O refuge of all beings, protect me always. Thou art my only Refuge

8. I am supportless, impecunious, afflicted with old age and disease, very emaciated and miserable, dull-faced, sunk in mishaps and lost for ever. Thou art my only Refuge

Namavali

Om Shakti Om Shakti Om Shakti Pahi Mam
Om Shakti Om Shakti Om Shakti Raksha Mam

52

AMBA LALITE

Sloka

Sarvamangala Mangalye Sive Sarvartha Sadhike
Saranye Tryambake Gauri Narayani Namostute

Meaning

Prostrations to Thee O Narayani, Gauri, the Three-eyed, protector of all beings, bestower of all desires, abode of all auspiciousness!

Song

Amba Lalite Mam Palaya Parasiva-Vanite
Saubhagyajanani (Lalite . . .)

1. Amba Site Paramananda-Vilasite
Guru-Bhakta-Janaugha-Vrite
Paratattwa-Sudha-rasa-Milite
Amba Sasini Durita-Vinashini Nigama-Nivasini
Vijaya-Vilasini (Bhagavati) (Lalite . . .)
2. Amba Bale Kunkuma-Rekhankita-Phale
Paripalita-Sura-Muni-Jale
Bhava-Pasa-Vimochana-Mule
Amba Hima-Giri-Tanaye Kamala-Sunilaye
Sumahita-Sadaye (Devi) Sundara-Hridaye
(Lalite . . .)
3. Amba Rame Ghana-Sundara-Meghasyame
Nilayikrita-Hara-Tanu-Vame
Sakalagama-Viditoddhame
Amba Vama-Charini Kama-Viharini
Sam-Vinodini (Devi) Soma-Sekhari (Lalite . . .)
4. Amba Tunge Bhringalaka-Parilasa-Dange
Paripurita-Karunapange
Sura-Sastrava-Garva-Vibhange
Amba Sanga-Rahita-Muni-Pungava-Nuta-Pade
Mangala-Subhakari (Devi) Sarva-Mangale
(Lalite . . .)
5. Amba Kunde Parivandita-Sanaka-Sanande
Vandaru-Mahisura-Vrinde
Mriga-Raja-Skandhe Spande
Amba Indira-Mandire Bindu-Samakula

Sundara-Charane (Devi) Tripurasundari
(Lalite. . .)

Meaning

O Lalita! The consort of Siva, the Mother of all good fortunes, protect me.

1. O Mother, O Sita, Who sports in the Supreme Bliss; Who is surrounded by great Bhaktas (devotees), Who enjoys the nectarine Rasa of the Supreme Truth.

O Mother, controller, destroyer of misfortune, Who abides in the Vedas, Who sports in victory, O Goddess!

2. O Mother! In the form of a young girl, with vermillion mark on the forehead, Who protects all the Gods and Munis, Who causes the destruction of the bonds of Samsara.

O Mother! Daughter of Himalayas, having lotus-like eyes, full of grace and mercy, O Goddess, possessing a soft heart.

3. O Mother Rame (of pleasing nature)! Who adorns the left side of Hara, Who is of swarthy colour like clouds—bluish in complexion, Who is the abode of all the scriptures.

O Mother! Who abides in Vamachara (a system of Tantric worship), Who moves according to Her will, Who delights in the hymns of the Sama Veda, Who is the consort of One Who adorns His forehead with a moon.

4. O Mother! with high eye-brows, face shining with blackbee-like locks, Whose eyes are full of compassion, Who destroys the enemies of Gods.

O Mother! The Munis who are without any attachment bow down at Thy feet, O bestower of auspiciousness and blessedness, O Devi (Goddess), the very embodiment of all auspiciousness.

5. O Mother! of jasmine-like complexion, adored by Sanaka, Sanandana, Gods and Brahmins, Who moves on the shoulder of the lion (king of animals).

O Mother! the abode of prosperity, O Mother, the most beautiful One in the three worlds (I prostrate to Thee).

Namavali

Sarva Sakti-Dayini Mata Pahi Mam
Sarva Sakti-Dayini Mata Raksha Mam

53

BHAGYADA LAKSHMI BARAMMA

—*Sri Mahalakshmi Stotram*—
(SRI PURANDARADASAKRITAM)

Sloka

Angam Hareh Pulaka-Bhooshanam-Asrayanti
Bhringanganeva Mukulabharanam Tamalam
Angikritakhila-Vibhootir-Apangalila
Mangalyadastu Mama Mangala-Devatayah

Meaning

O Goddess of auspiciousness (Lakshmi), Who rests as an ornament on the body of Lord Hari with horripilation, like the female bee that adorns the blossomed Tamala tree, Whose sporting glance is the giver of all prosperity, bestow on me auspiciousness.

Song

Bhagyada Lakshmi Baramma
Nammamma Ni Sau-
Bhagyada Lakshmi Baramma

1. Hejjeya Mele Hajjeya Nikkuta
Gajje Kalgala Dhvaniya Toruta
Sajjana Sadhu Poojeye Velege
Majjige Yolagina Bennayante
(Bhagyada Lakshmi . . .)
2. Kanakavrishtiya Karayuta Bare
Manake Manava Siddhiya Tore
Dinakara Koti Tejadi Holeva
Janakarayana Kumari Bega
(Bhagyada Lakshmi . . .)

3. Attittagalade Bhaktaramaneyali
 Nitya-Mahotsava Nitya-Sumangala
 Satyavatoruva Sadhusajjanara
 Chittadi Holeva Puttali Bombe
 (Bhagyada Lakshmi . . .)
4. Sankhyeyillada Bhagyavakottu
 Kankana Kaiya Tiruvuta Bare
 Kunkumankita Pankajalochana
 Venkataramanana Binkadarani
 (Bhagyada Lakshmi . . .)
5. Sakkare Tuppad Kalive Harisi
 Sukravarada Poojeya-Velege
 Akkarvulla Alagirirangana
 Chokkapurandara Vittalana Rani
 (Bhagyada Lakshmi . . .)

Meaning

O Thou Goddess of Fortune (Bhagyalakshmi) come, O Mother of ours, Thou, Goddess of good fortune (Sowbhagyalakshmi) welcome to Thee.

1. Taking steps over steps, giving out the (sweet) sounds of Thy feet, adorned with anklets, at the time of worship by pious and holy people, come like the auspicious appearance of butter out of butter-milk (O Thou)

2. (Come) bringing with You the shower of gold, (come) bringing perfection unto my mind, shining with the dazzling radiance of a million suns, come quickly, Thou daughter of Janaka! (O Thou)

3. Without fickleness, in the homes of Thy devotees Thou bringest perpetual festivity and auspiciousness; Thou beautiful Goddess shining in the subtle minds of Truth-perceiving holy men! (O Thou)

4. Bestowing immeasurable wealth, come unto me extending Thy bracelet-clad hands, O Thou (Goddess), lotus-eyed One, adorned with vermillion. (Kumkum), Thou Queen of Venkataramana! (O Thou)

5. At the time of Thy worship on Friday (specially auspicious to worship Lakshmi), when a stream of sugar and ghee shall flow, O Thou Goddess of Purandara, Thou Queen of Alagiriranga (God), welcome to Thee! (O Thou)

Namavali

Om Sakti Om Sakti Om Sakti Pahi Mam
Om Sakti Om Sakti Om Sakti Raksha Mam

54

NAMASTE JAGADDHATRI

—Sri Mahalakshmi Stotram—

(SRI DEVAKRITAM)

Sloka

Ya Sa Padmasana-Stha Vipula-Kati-Tati
Padma-Patrayatakshi
Gambhiravarta-Nabhih Stana-Bhara-Namita
Subhra-Vastrottariya
Lakshmir-Divyair-Gajendrain-Mani-Gana-
Khachitaih Snapita Hema-Kumbhair
Nityam Sa Padma-Hasta Mama Vasatu Grihe
Sarva-Mangalya-Yukta

Meaning

May that Lakshmi, Who is seated on the lotus, Who has got a broad waist, long eyes like lotus-petals and a navel deep like a whirlpool, Who is bent with the Weight of the breasts, Who wears a white Sari, on Whom divine elephants are pouring water for bath from gold pots bedecked with various jewels, Who holds a lotus in the hand and Who is full of all auspiciousness, ever dwell in my house.

Song

1. Namaste Jagaddhatri Sadbrahma-Roope
Namaste Haropendra-Dhatradi-Vandye

Namaste Prapanneshta-Danaika-Dakshe
Namaste Mahalakshmi Kolapuresi

2. Vidhih Krittivasa Harirvisvam-Etat
Srijatyatti Patiti Yattat Prasiddham
Kripalokana-Deva Te Sakti-Roope

(Namaste . . .)

3. Tvaya Mayaya Vyaptam-Etat-Samastam
Dhritam Lilaya Devi Kukshau Hi Visvam
Sthitam Buddhi-Roopena Sarvatra-Jantau

(Namaste . . .)

4. Yaya Bhakta-Varga Hi Lakshyanta Ete
Tvayatra Prakamam Kripa-Purna-Drishtya
Ato Giyase Devi Lakshmiriti Tvam

(Namaste . . .)

5. Punar Vak-Patutvadi-Hina Hi Mooka
Naraistair-Nikamam Khalu Prarthiyase Yat
Nijeshaptaye Taccha Mookambika-Tvam

(Namaste)

6. Yadadvaita-Roopat Parabrahmana-Stvam
Samuttha Punar-Visva-Lilodyamastha
Tadahurjana-Stvam Hi Gaurim Kumarim

(Namaste)

7. Harisadi-Dehottha Tejomaya
Prasphurad-Chakrarajakhya-Linga-Svarupe
Mahayogi Kolarshi Hritpadma-Gehe

(Namaste)

8. Namah Sankha-Chakrabhayabhishta-Haste
Namastryambake Gauri Padmasanasthe
Namah Svarna-Varne Prasanne Saranye

(Namaste)

9. Idam Stotra-Ratnam Kritam Sarve-Devaih
Hridi Tvam Samadhaya Lakshmyashtakam Yah
Pathe-Nityam-Esha Vrajatyasu Lakshmim
Suvidyam Cha Satyam Bhavatyah Prasadat

Meaning

1. Prostrations to Thee, O Mother of the universe and the Form of Brahman, the Existence Absolute. Prostrations to Thee, Who art worshipped by Siva, Vishnu, Brahma and other Gods. Prostrations to Thee, Who art efficient and prompt in granting the wishes of those who take shelter under Thee. Prostrations to Thee, Who art Mahalakshmi (the great Goddess of wealth) and the presiding deity of Kolapura.

2. It is well-known that Brahma, Vishnu and Mahesha respectively creates, preserves and destroys the universe. But it is through Thy merciful glances only that They are enabled to carry out these functions. Prostrations to Thee, Mahalakshmi.....

3. By means of Thy Maya (illusory power) Thou pervadest all these (worlds). O Devi Thou beareth all these universes in your womb as a sport. In all the creatures Thou alone dwelleth in the form of intellect. Prostrations unto Thee, O Mahalakshmi.....

4. Thou looketh at all these devotees with eyes full of mercy; hence Thou art praised as Lakshmi. Prostrations unto Thee, O Mahalakshmi.....

5. Further, the dumb and those who have no eloquence, pray to Thee for the attainment of their desires (and Thou fulfilllest them—maketh them eloquent). Hence, Thou art well known by the name Mukambika (Mother of the dumb). Prostrations unto Thee, O Mahalakshmi

6. Thou hath emanated from the essential nature of the non-dual Brahman, and thenceforth engaged in the sport of creation etc., of the universe. Hence Thou art known by the names of Gauri (a name of Parvati which also means the earth) and Kumari, the sporting. Prostrations unto Thee, O Mahalakshmi

7. Prostrations unto Thee, O Mahalakshmi, the presiding deity of Kolapura, Who is in the form of Sri Chakra which came into being from the effulgence emanated from the bodies of the great deities like Mahavishnu, Siva and others, and Who abides in the heart-lotus of the great Yogi known as Kolarshi.

8. Prostrations unto Thee, Who holdeth in the four hands conch, discus and the symbols of giving fearlessness and desired objects. Prostrations unto Thee, seated in Padmasana (Lotus pose) with three eyes and good youth. Prostrations unto Thee of golden colour and refuge to all beings.

9. He who, fixing Thee in the heart with devotion, chants these hymns sung by all Gods, known Lakshmyashtakam, will through Thy grace attain prosperity and knowledge without any delay. There is no doubt about this.

55

JAYA TUNGA TARANGE GANGE

—Sri Gangadevi Stotram—

(SRI SADASIVABRAHMENDRAKRITAM)

Sloka

Bhagavati Tava Tire Nira-Matrasanoham
Vigata-Vishaya-Trishnah Krishnam-Aradhayami
Sakala-Kalusha-Bhange Svarga-Sopana-Sange
Tarala-Tara-Tarange Devi Gange Prasida

Meaning

O Devi, Goddess Ganga, destroyer of all sins, on Your banks with moving waves, which are the steps to heaven, drinking water alone and devoid of sensual cravings, when all the sins are destroyed, I worship Lord Krishna. O Mother, be pleased with me.

Song

Jaya Tunga-Tarange Gange
Jaya Tunga-Tarange

1. Kamala-Bhavanda-Karanda-Pavitre
Bahavidha-Bandha-Ccheda-Lavitre (Jaya . . .)
2. Doorikrita-Jana-Papa-Samoohe
Poorita-Kacchapa-Guccha-Grahe (Jaya. . . .)
3. Paramahamsa-Guru-Bhanita-Charitre
Brahma- Vishnu-Sankara-Nuti-Patre (Jaya . . .)

Meaning

Victory to Thee of high waves, O Mother Ganga (Ganges).
Victory be to Thee of high waves.

1. Who purifies all the Universes, Who is a sickle to cut the varied kinds of bonds (of mankind).

2. Who removes the multitudes of sins of people, Who is full of tortoises, fish and crocodiles.

3. Whose stories are told by the great teachers, Who is worshipped by Lord Brahma, Lord Vishnu and Lord Sankara.

Namavali

Jaya Tunga-Tarange Gange
Jaya Tunga-Tarange

56

NAMASTE SARANYE

—*Sri Durgadevi Stotram*—

Sloka

Sarva-Swaroope Sarveshe
Sarva-Shakti-Samanvite
Bhayebhya-Strahi No Devi
Durge Devi Namostute

Meaning

O Durge of all forms, Goddess of all, possessed of all powers, O Devi! Prostrations to Thee, O Devi, protect us from fear.

Song

1. Namaste Sharanye Shive Sanukampe
Namaste Jagad-Vyapike Vishvaroope
Namaste Jagad-Vandya-Padaravinde
Namaste Jagattarini Trahi Durge
2. Namaste Jagat-Chintyamana-Svarupe
Namaste Mahayogini Jnana-Roope

Namaste Namaste Sadananda-Roope

(Namaste)

3. Anathasya Dinasya Trishnaturasya
Bhayartasya Bhitasya Baddhasya Jantoh
Tvameka Gatir-Devi Nistara-Kartri

(Namaste)

4. Aranye Rane Darune Satru-Madhye
Nale Sagare Prantare Raja-Gehe
Tvameka Gatir-Devi Nistara-Nauka

(Namaste)

5. Apare Maha-Dustaretyanta-Ghore
Vipat-Sagare Majjatam-Deha-Bhajam
Tvameka Gatir-Devi Nistara-Hetuh

(Namaste)

6. Namas-Chandike Chanda-Dordanda-Lila
Samut-Khandita-Akhandala-Ashesha-Satro
Tvameka Gatir-Devi Nistara-Bijam

(Namaste)

7. Tvameva-Akhabhava-Drita Satyavadih
Na-Jata-Jita-Krodhanad-Krodha-Nishtha-
Ida Pingala Tvam Sushumna Cha Nadi

(Namaste)

8. Namo Devi Durge Shive Bhima-Nade
Sarasvati-Arundhati-Amogha-Svarupe
Vibhootih Sachi Kalaratrih Sati Tvam

(Namaste)

9. Sharanam-Asi Suranam Siddha-

Vidyadharanam

Muni Manuja Pasunam Dasyubhis-Trasitanam
Nripati-Griha-Gatanam Vyadhibhih Piditanam
Tvamasi Sharanam-Eka Devi Durge Prasida

10. Sarvam Va Slokam-Ekam Va Yah Pathet
Bhaktiman Sada

Sa Sarvam Dushkritam Tyaktva Prapnoti
Paramam Padam

Meaning

1. O auspicious Devi, shelter to the people, O sympathetic One, pervading all the worlds, the very form of all the worlds, with the lotus-feet worshipped by all the worlds, the boat for all the worlds to cross the ocean of birth and death, prostrations, prostrations, prostrations to Thee. O Durge, protect me.

2. O Thee with form fit to be remembered in all the worlds, great Yogini, the form of Wisdom and eternal Bliss, prostrations, prostrations, prostrations, O Durge, protect me.

3. For the creatures without any protection, afflicted, afraid, troubled by cravings, grief-stricken and bound by the bonds of birth and death, O Devi, Thou, Who art the bestower of liberation, alone art the shelter. Prostrations to Thee, O Durge, protect me.

4. In the forests, terrible fights, in the midst of enemies, in the fire, ocean, lonely path and before the king, O Bestower of liberation, Thou alone art the only way. Prostrations to Thee, O Durge, protect me.

5. For those men who are immersed in the boundless, unfordable and terrible ocean of dangers, O Devi, the cause of liberation, Thou alone art the only way. Prostrations to Thee, O Durge, protect me.

6. O Chandika, Who, by the play of the mighty arms makes all the enemies of Indra terror-stricken, prostrations to Thee. Thou, the seed of beatitude, art the only refuge to me. O Durge, prostrations to Thee, protect me.

7. Thou art sinless and truthful. Thou art unborn, unconquered by anyone and full of anger and fury (against enemies). Thou art the Yoga-Nadis known as Ida, Pingala and Sushumna. O Durge, prostrations to Thee, protect me.

8. O Devi Durge, the Goddess of auspiciousness, Thy voice is terrible (to enemies). Thou art Sarasvati (Goddess of learning), Arundhati (an ideal of chastity), the form of holiness and prosperity, Sachi (Queen of Indra), Kalaratri (the terrible night just before the day of death) and Sati (the Consort of Lord

Siva). Prostrations to Thee, O Durge, the bestower of liberation, protect me.

9. To Gods, Siddhas, and Vidyadharas (all celestial beings), sages, men and animals and to those molested by demons, brought (as criminals) before the king, and afflicted by diseases, Thou alone art the refuge. O Devi, Durge, be pleased with me.

10. Those who chant the whole of these hymns or even one verse from it with devotion, become devoid of all sins and will attain the highest state.

Namavali

Om Durge Om Durge Om Durge Pahi Mam
Om Durge Om Durge Om Durge Raksha Mam

1. Jaya Jaya Jaya Jaya Bharata-Mata
Jaya Vijayeebhava Sri Jaganmata
2. Jaya Jaya Jaya Jaya He Mama Mata
Jaya Vijayeebhava Sri Jaganmata
3. Satya-Roopini Bharat Mata
Jaya Vijayeebhava Sri Jaganmata
4. Jnana-Roopini Bharat Mata
Jaya Jaya Jaya Jaya He Mama Mata
5. Ananda-Roopini Bharat Mata
Jaya Vijayeebhava He Mama Mata
6. Sakti-Dayini Bharat Mata
Jaya Jaya Jaya Jaya He Mama Mata
7. Mukti-Dayini Bharat Mata
Jaya Vijayeebhava Sri Jaganmata
8. Bhakti-Dayini Bharat Mata
Jaya Jaya Jaya Jaya He Mama Mata
9. Jnana-Dayini Bharat Mata
Jaya Vijayeebhava Sri Jaganmata
10. Shanti-Dayini Bharat Mata
Jaya Jaya Jaya Jaya He Mama Mata

11. Sarva-Dayini Bharat Mata

Jaya Vijayeebhava Sri Jaganmata

12. Satchidananda-Swaroopini Mata

Jaya Vijayeebhava Bharat Mata

Meaning

1. Hail! Hail! Hail! Hail! Bharat Mata (Mother India)

Hail! Victory to Thee, O Universal Mother.

2. Hail! Hail! Hail! Hail! O My Mother

Hail! Victory to Thee, O Universal Mother.

3. Truth Itself is Thy Form, O Bharat Mata!

Hail! Victory to Thee, O Universal Mother.

4. Knowledge Itself is Thy Form, O Bharat Mata!

Hail! Hail! Hail! Hail! O my Mother.

5. Bliss Itself is Thy Form, O Bharat Mata!

Hail! Victory to Thee, O my Mother.

6. Bestower of all Power, O Bharat Mata!

Hail! Hail! Hail! Hail! O my Mother.

7. Bestower of Liberation and Realisation, O Bharat Mata!

Hail! Victory to Thee, O Universal Mother.

8. Bestower of Devotion, O Bharat Mata!

Hail! Hail! Hail! Hail! O my Mother.

9. Bestower of all Knowledge, O Bharat Mata!

Hail! Victory to Thee, O Universal Mother).

10. Bestower of Peace, O Bharat Mata!

Hail! Hail! Hail! O my Mother.

11. Bestower of everything, O Bharat Mata!

Hail! Victory to Thee, O Universal Mother.

12. Existence-Consciousness-Bliss Absolute is Thy own Form, O Mother! Hail! Victory to Thee, O Bharat Mata.

57

NAMASTESTU GANGE—*Sri Ganga Stotram*—

(SRI KALIDASAKRITAM)

Sloka

Gange Trailokya-Sare Sakala-Sura-Vadhu-
 Dhauta-Vistirna-Toye
 Purna-Brahma-Svarupe Hari-Charana-Rajo-Harini
 Svarga-Marge
 Prayaschittam Yadi Syat-Tava-Jala-Kanika-
 Brahmahatyadi-Pape
 Kastvam Stotum Samarthas-Trijagad-Agha-Hare
 Devi Gange Prasida

Meaning

O Mother Gange! Thou art the essence of the three worlds. The heavenly damsels take bath in Thy vast waters. Thou art the embodiment of the all-full Parabrahman. Flowing through the heavenly way, Thou washeth away the dust of the feet of Lord Hari. It is said, even the sin of killing a Brahmin can be expiated through a drop of Thy waters. Then how can I hope to be able to sing Thy glory? O, remover of the sins of the three worlds, O Devi Gange!

Song

1. Namastestu Gange Tvadanga-Prasangat
 Bhujangas-Turangah Kurangah Plavangah
 Anangari-Rangah Sasangah Sivangah
 Bhujanga-Adhipangi-Kritanga Bhavanti
2. Namoh Jahnu-kanye Na Manye Tvadanyaih
 Nisargendu-Chihnadibhir-Lokabhartuh
 Atoham Natoham Sada Gaura-Toye
 Vasishthadibhir-Giyamanabhidheye
3. Tva-Damajjanat Sajjano Durjano Va
 Vimanaih-Samanah Samanair-Hi Manaih

- Samayati Tasmin Purarati-Loke
Puradvara-Samruddha-Dikpala-Loke
4. Svaravasa-Dambholi-Dambhopi Rambha
Parirambha-Sambhavanadhira-Chetah
Samakamkshate Tvattate Vriksha-Vati
Kutire Vasannetum-Ayur-Dinani
 5. Trilokasya Bhartur-Jatajuta-Bandhat
Sva-Simanta-Bhage Manak Praskhalantah
Bhavanya Rusha Praudha-Sapatnya-Bhavat
Karenahatas-Tvat-Taranga Jayanti
 6. Jalonmajjad-Airavata-Uddama-Kumbha
Sphurat Praskhalat Sandra Sindoor-Rage
Kvachit Padmini-Renu-Bhange Prasange
Manah Khelatam Jahnukanya-Tarange
 7. Bhavat-Tira-Vanir-Vatottha Dhooli
Lava-Sparsatas-Tatkshanam Kshinapapah
Janoyam Jagat-Pavane Tvat-Prasadat
Pade Pauruhootepe Dhattevahelam
 8. Trisandhya Namallekha-Kotira Nana
Vidhaneka Ratnamsu-Bimba-Prabhabhih
Sphurat Padapithe Hathenashtamoorter
Jata-Joota-Vase Natah Smah Padam Te
 9. Idam Yah Pathed-Ashtakam Jahnu-Putryah
Triklam Kritam Kalidasena Ramyam
Samayasi-Yatindra-Adibhir Giyamanam
Padam Kaisavam Saisavam No Bhajet Sah

Meaning

1. Prostrations unto Thee, O Gange! By coming into act with Thee, snakes, horses, deers and monkeys (even animals) go to the world of Lord Siva, get contact with Siva and the same form of Siva and become one with Siva.

2. O Thou, daughter of Rishi Jahnu, I don't know of any symbol of Siva, like the crescent-moon, etc., apart from Thee (i.e. all symbols of Siva are found in Thee also). Prostrations to Thee, O Thou of pure waters, praised by Sages like Vasishtha.

3. All people, whether good or bad, Who bathe in Thy holy waters are well-received in Siva's aerial cars (knowledge) and taken to the world of Siva, entry into which is denied ever to the rulers of the Quarters.

4. O Goddess! Even Indra, swelled with the pride of the rulership of heaven and possession of the weapon known as Dambholi, and enjoying the pleasure of embracing the celestial damsel Rambha, desires to spend his life living in a humble hut in the groves on Thy holy banks.

5. When from the Jata (tuft of matted hair) of Siva Thy waters began to ooze down drop by drop on the head of Parvati (seated in the left lap of Siva), She (Parvati) with anger emanated from jealousy towards a co-wife slapped Thee and waves were produced in Thee. Glory to those waves!

6. Let my mind delight in Thy waves, O Gange, which are at certain places coloured red, as the Kunkum (vermilion) from the head of the heavenly elephant Airavata fell on them, as he played in Thy waters, and at other places yellow (golden) through the pollen from the lotus-flowers.

7. O Goddess! by the touch of the dust raised by the wind through the Vanira trees (a kind of tree that generally grows on river banks) on Thy bank, all my sins have been destroyed. O Thou Purifier of the world, by Thy grace, I have become capable of ridiculing the status of even Indra.

8. Thy footrest is shining with the various colours of the gems of the crowns of Gods who prostrate before Thee in the three periods of time. O Thou, Dweller in the matted locks of Siva, I prostrate before Thy holy feet.

9. Those who recite at the three periods of time these eight verses on Ganga, so beautifully composed by Kalidasa, will attain the Abode of Vishnu, praised by even Indra and others. They will not have rebirth any more.

Namavali

Namastestu Gange Namaste Namaste

58

JAYA BHAGAVATI DEVI NAMO VARADE*—Sri Bhavani Stotram—*

(SRI VYASA KRITAM)

Sloka

Na Mantram No Yantram Tadapi Cha
 Na Jane Stuti-Maho
 Na Chahvanam Dhyanam Tadapicha
 Na Jane Stuti-Kathah
 Na Jane Mudraste Tadapicha
 Na Jane Vilapanam
 Param Jane Matas-Tvad-Anusaranam
 Klesa-Haranam

Meaning

O Mother! I do not at all know Thy Mantra, or Yantra, or praise, or invocation, or meditation, or stories of praise, or Mudra (symbol), or crying for Thee. But, I only know to follow Thee and this is the destroyer of all afflictions.

Song

1. Jaya Bhagavati Devi Namō Varade
 Jaya Papa-Vinasini Bahu-Phalade
 Jaya Sumbha-Nisumbha-Kapala-Dhare
 Pranamami Tu Devi Nararti-Hare
2. Jaya Chandra-Divakara-Netra-Dhare
 Jaya Pavaka-Bhushita-Vaktra-Vare
 Jaya Bhairava-Deha-Nilina-Pare
 Jaya Andhaka-Daitya-Visosha-Kare
3. Jaya Mahisha-Vimardini Soola-Kare
 Jaya Loka-Samastaka-Papa-Hare
 Jaya Devi Pitamaha-Vishnu-Nute
 Jaya Bhaskara-Sakra-Sirovanate

4. Jaya Shanmukha-Sayudhaisa-Nute
Jaya Sagara-Gamini Sambhu-Nute
Jaya Duhkha-Daridra-Vinasa-Kare
Jaya Putra-Kalatra-Vivridhhi-Kare
5. Jaya Devi Samasta-Sarira-Dhare
Jaya Naka-Vidarsini Duhkha-Hare
Jaya Vyadhi-Vinasini Moksha-Kare
Jaya Vanchhita-Dayini Siddhivare
6. Etat Vyasa-Kritam Stotram
Yah Pathen-Niyatah Suchih
Grihe Va Suddha-Bhavana
Prita Bhagavati Sada

Meaning

1. Victory to Thee, O Bhagavati. Prostrations to Thee, O Bestower of boons. Victory to Thee, O Destroyer of sins and Bestower of endless fruits. Victory to Thee, O Wearer of the skulls of the demons Shumbha and Nishumbha. Prostrations to Thee, O Devi, Remover of man's afflictions.

2. Victory to Thee, Who has the sun and the moon as eyes. Victory to Thee shining with the splendour of the face blazing like fire. Victory to Thee, Who mergeth in the body of Bhairava (Lord Siva). Victory to Thee, the Destroyer of the demon Andhaka.

3. Victory to Thee, the Destroyer of Mahishasura and holder of the Trident in the hand. Victory to Thee, the destroyer of all the sins of the world. Victory to Thee, prostrated to by Brahma and Vishnu. Victory to Thee, bowed to by the Sun and Indra.

4. Victory to Thee, prostrated to by Shanmukha (Kartikeya) and Lord Siva with His weapons. Victory to Thee, joining the ocean (Ganga), and praised by Shambhu (Siva). Victory to Thee, the Destroyer of afflictions and poverty Victory to Thee, Who increases the prosperity of wife and children.

5. Victory to Thee, O Devi, the Assumer of all bodies. Victory to Thee, Who gives the Darshan of heaven and removes all afflictions. Victory to Thee, the Destroyer of diseases and

Bestower of liberation. Victory to Thee, the Giver of ie desired fruits and possessor of the eight kinds of Siddhis (Perfections).

6. Bhagavati will always be pleased with those who study this Stotra composed by Vyasa, regularly and with pure Bhava in the house or anywhere else.

Namavali

Jaya Devi Namami Jagajjanani

Meaning

Victory to Thee, O Devi. Prostrations to Thee, O Mother of the world.

59

NAVARATNAMALIKA

Sloka

Namo Namaste Jagad-Eka-Matre
 Namc Namaste Jagad-Eka-Pitre
 Namc Namaste-Akhila-Roop-Tantre
 Namc Namaste-Akhila-Yajna-Roope

Meaning

Prostrations unto Thee, the One Mother of the universe.
 Prostrations unto Thee, the One Father of the universe.
 Prostrations unto Thee, Who exists in all kinds of rituals.
 Prostrations unto Thee, Who is the personification of all sacrifices.

Song

1. Hara-Nupura-Kirita-Kundala
 Vibhushitavayava Sobhinim
 Karanesa-Vara-Mouli-Koti-Parikalpyamana-
 Pada-Pithikam
 Kala-Kala-Phani-Pasa-Bana-Dhanur-Ankusam
 Aruna-Mekhalam

- Phalabhu-Tilaka Lochanam Manasi Bhavayami
Paradevatam
2. Gandhasara-Ghana-Sara-Charu-Nava-
Nagavalli Rasa-Vasinim
Sandhya-Raga-Madhuradharabharana-
Sundaranana Suchi-Smitam
Mantharayata-Vilochanam Amala-Bala-
Chandra Krita-Sekharim
Indira-Ramana-Sodarim Manasi
3. Smera-Charu-Mukha-Mandalam Vimala-
Ganda-Lambi Mani-Mandalam
Hara-Dama-Parisobhamana-Kuchabhara-
Bhiru-Tanu Madhyamam
Vira-Garva-Hara-Nupuram Vividha-Karanesa
Vara-Pithikam
Mara-Vairi-Sahacharinim Manasi
4. Bhuri-Bhara-Dhara-Kundalindra-Mani-
Baddha Bhuvalaya-Pithikam
Varirasi-Mani-Mekhala-Valaya-Vahni-
Mandala-Sariranim
Varisara-Vaha-Kundalam Gagana-Sekharim
Cha Paramatmikam
Charu-Chandra-Ravi-Lochanam Manasi
5. Kundala-Trividha-Kona-Mandala-Vihara-
Shaddala Samullasat
Pundarika-Mukha-Bhedinim Taruna
Chandabhanu Tadi-Dujjwalam
Mandalendu Parivahitamrita-Taranginim
Aruna-Roopinim
Mandalanta-Mani-Dipikam Manasi
6. Varananana-Mayura-Vaha-Mukha-Daha-
Varana Payodharam
Charanadi-Sura-Sundari-Chikura-
Sekharikrita Padambujam
Karanadhipati-Panchaka-Prakriti-Karana

- Prathama-Matrikam
- Varanasya-Mukha-Paranam Manasi
7. Padmakanti-Pada-Pani-Pallava-
 Payodharanana Saroruham
 Padmaraga-Mani-Mekhala-Valaya-Nivi-Sobhita
 Nitambinim
 Padmasambhava-Sadasivantamaya-
 Pancharatna Pada-Pithikam
 Padminim Pranava-Roopinim Manasi
8. Agama-Pranava-Pithikam-Amala-Varna-
 Mangala Saririninim
 Agamavayava-Sobhinim Akhila-Vedasara-
 Krita Sekharim
 Moola-Mantra-Mukha-Mandalam Mudita-Nada
 Bindu-Nava-Yauvanam
 Matrikam Tripura-Sundarim Manasi
9. Kalika-Timira-Kuntalanta-Ghana-Bhringa-
 Mangala Virajininim
 Chulika-Sikhara-Malika-Valaya-Mallika-
 Surabhi Sourabham
 Valika-Madhura-Ganda-Mandala-
 Manoharanana Saroruham
 Kalikam-Akhila-Nayikam Manasi
10. Nityam-Eva Niyamena Jalpatam
 Bhukti-Mukti-Phaladam-Abhishtadam
 Sankarena Rachitam Sada Japet
 Namaratna-Navaratna-Malikam

Meaning

1. I meditate on the supreme Goddess, Whose body shines with limbs ornamented by pearl-garlands, anklets, diadem, earrings, etc., Who is always worshipped by the supreme Lord, Who holds in hands serpents, noose, bow and arrows and goad, Who wears a waist-band of red hue and Who has the third eye like a "Tilaka" on the forehead.

2. Whose body diffuses the sweet aroma of sandal-paste, camphor and betel-juice, Whose beautiful smiling face is adorned with sweet lips having the tint of the morning twilight, Who, has long and beautiful eyes, Who wears the crescent moon as head-gear—on that supreme Goddess, Sister of Lord Krishna, I meditate.

3. Who has a lovely smiling face, Whose cheeks are haloed by the brilliance of diamond earrings, Whose lean waist is seemingly afraid of the crushing weight of the well-developed breasts, ornamented with pearl-garlands, the very sound of Whose anklets deprives the mighty opponents of their pride and valour, on that supreme Goddess, the Consort of Lord Siva, I meditate.

4. Whose pedestal is the earth studded with the gems of the hoods of “Adisesha”, the great serpent who bears the weight of the whole universe, Whose body is the blazing fire in the centre of the ocean, Who has clouds as earrings, sky as head and sun and moon as eyes—on that supreme Goddess I meditate.

5. Who dwells in the triangle encircled by a ring of brilliant light (Muladhara), Who opens the six-petalled lotus (Swadhishtana), Who blazes like the sun of the midday and lightning in the clouds (sun and lightning suggest Anahata and Manipura respectively), Whose form is like a stream of nectar emanating from the full-moon (in the Ajna Chakra), Who is of ruddy complexion, Who is the diamond lamp that illumines the horizon—on that supreme Goddess I meditate.

6. By Whose breast-milk the thirst of Ganesa and Shanmukha is quenched, at Whose lotus-feet the heavenly damsels prostrate, Who is Adimaya—the Cause of this illusory universe, Who kisses the face of Ganesh—on that supreme Goddess I meditate.

7. Whose feet, hands and face are as lovely as the lotus flowers, Whose breast bears the beauty and grace of lotus buds, Whose waist shines with bracelets of rubies and fine cloth, Whose seat is studded with the five diamonds of Brahma, Vishnu, Rudra, Ishwara and Sadashiva, Whose form is Pranava—on that supreme Goddess I meditate.

8. Who is seated in the Pranava of the Vedas, Whose body consists of the Varnas or letters, Who shines in the Vedangas (Siksha, Vyakarana, Cchandasa, Nirukta, Kalpa and Jyotisha), Whose head is the essence of all Vedas, Whose face is the "Moolamantra", Whose youth is Nada and Bindu—on that supreme Goddess I meditate.

9. Whose thick and lovely hair is of the hue of pitch darkness and black bee, fragrant by the flowers worn on it, Who has beautiful cheeks that shine by the brilliance of diamond earrings, Who rules over the whole universe—on that supreme Goddess I meditate.

10. O men, daily chant this Navaratnamala, sung by Sankara, which is capable of fulfilling all desires and ultimately giving liberation from birth and death.

SRI SIVA STOTRAM

60

TODUDAIYA SEVIYAN

—*Thevaram*—

(SRI JNANA SAMBANDHASWAMIKRITAM)

Song

1. Todudaiya Sheviyan Vidai Yeriyor
Tuvenmati Sudi
Kadudaiya Shudalai Podi Poosi Yen
Nullam Kavar Kalvan
Edudaiya Malaran Munainat Panin
Tetta Arul Sheytha
Pidudaiya Pirama Purameviya
Pemmanivanandre
2. Mutral Amai Ila Nagamodena
Mulaikkombavai Pundu
Vatral Odu Kalanappali Terntena
Thullam Kavar Kalvan
Katrall Kettal Udaiyar Periyar Kazhal
kaiyal Tozhutetta
Petra Murnta Parima Purameviya
Pemmanivanandre

Meaning

1 He is the One Great Person residing at the famous Piramapuram, (the Abode of Brahma, the Creator—Shirkazhi or Shiyali), Who wears an earring (Thodu), Who rides on a bull (Righteousness, Dharma), Who wears a white bright moon on His head, Who besmears the body with the sacred ashes of the crematorium (the Great Grave where everything is burnt during the total destruction of the Universe) and Who has blessed the lotus-born Brahma, Who worshipped Him in olden days.

2. He is the One Great Person residing at the Great Piramapuram, Who wears the shell of the well-grown (ancient) Tortoise (Kurmavata), the Young Serpent (Adi Sesha—Who is young compared to the age of the Kurma, i.e., Lord Vishnu) and the well-pointed Tusk of the Boar (Varaha Avatara), Who carries the skull of Lord Brahma, the blood of which has dried up, as His begging bowl, Who has stolen my heart unawares and Whose feet are worshipped with folded palms by the great persons who had heard and reflected upon the Srutis or Vedas.

Namavali

Om Namah Sivaya, Om Namah Sivaya

61

BRAHMAMURARI SURARCHITA LINGAM

Sloka

Tasmai Namah Parama-Karana-Karanaya
Diptojjvala-Jvalita-Pingala-Lochanaya
Nagendra-Hara-Krita-Kundala-Bushanaya
Brahmendra-Vishnu-Varadaya Namah Sivaya

Meaning

I prostrate to Thee, Who art the supreme cause of all causes, Whose eyes are resplendent with purple colour, Who hath earrings and other ornaments made of the garland of great serpents, Who grants boons even to Lord Brahma, Indra and Lord Vishnu. Namah Sivaya (prostrations to Siva).

Song

(Eight verses on Lord Siva)

1. Brahmamurari-Surarchita-Lingam
Nirmala-Bhashita-Sobhita-Lingam
Janmaja-Duhkha-Vinasaka-Lingam
Tatpranamami Sadasiva-Lingam
2. Deva-Muni-Pravararchita-Lingam
Kama-Daham Karunakara-Lingam

- Ravana-Darpa-Vinasana-Lingam
Tatpranamami...
3. Sarva-Sugandhi-Sulepita-Lingam
Buddhi-Vivardhana-Karana-Lingam
Siddha-Surasura-Vandita-Lingam
Tatpranamami...
4. Kanaka-Mahamani-Bhushita-Lingam
Phani-Pati-Veshtita-Sobhita-Lingam
Daksha-Suyajna-Vinasana-Lingam
Tatpranamami...
5. Kunkuma-Chandana-Lepita-Lingam
Pankaja-Hara-Susobhita-Lingam
Sanchita-Papa-Vinasana-Lingam
Tatpranamami...
6. Deva-Ganarchita-Sevita-Lingam
Bhavair-Bhaktibhir-Eva-Cha-Lingam
Dinakara-Koti-Prabhakara-Lingam
Tatpranamami...
7. Ashta-Dalopari-Veshtita-Lingam
Sarva-Samudbhava-Karana-Lingam
Ashta-Daridra-Vinashana-Lingam
Tatpranamami...
8. Sura-Guru-Sura-Vara-Poojita-Lingam
Sura-Vana-Pushpa-Sadarchita-Lingam
Parat-Param Paramatmaka-Lingam
Tatpranamami...
9. Lingastakam-Idam Punyam
Yah Pathet Siva-Sannidhau
Sivalokam-Avapnoti
Sivena Saha Modate

Meaning

1. Lingam: the symbol of Lord Siva is adored by Brahma, Vishnu and all Gods. Taintless, shining, beautiful is Lingam;

Destroyer of miseries that follow birth, is Lingam. I salute that Lingam of the eternal Siva.

2. The Lingam (symbol) that is adored by the Gods and great sages, that denotes the destruction of the God of lust, ocean of mercy and the vanquishment of Ravana's pride—to that Lingam of the omnipresent Siva I prostrate.

3. The Lingam that is anointed with fragrant material like sandal-paste etc., the Lingam that enhances the intellect and that is worshipped by Siddhas, Gods and Asuras—to that Lingam. . .

4. The Lingam that is adorned with jewels of gold and precious gems, that shines with the Lord of the serpents that encircles it and that obstructed the sacrifice performed by Daksha—to that Lingam...

5. The Lingam that is smeared with vermilion and sandal-paste, that shines with garlands of lotuses and that dispels all the sins (of devotees)—to that Lingam...

6. The Lingam that is worshipped by Gods with great devotional feelings and that shines with the brilliance of crores of Suns—to that Lingam...

7. The Lingam that is seated on an eight-petalled seat, that is the cause of all creations and that destroys all kinds of destitution—to that Lingam...

8. The Lingam that is worshipped by the preceptor of Gods (Brihaspati) and Gods, offering the flowers grown in the heavenly gardens and the Lingam that is the supreme Soul—to that Lingam. . .

9. Whoever chants these eight verses in a Siva temple, will attain Siva-Loka and will rejoice with Lord Siva.

Namavali

Om Namah Sivaya, Om Namah Sivaya

62

NAMAMISAM ISANA NIRVANAROOPAM
(SRI TULSIDASKRITAM)

Sloka

Sthanam Na Yanam Na Cha Bindu Nadam
Roopam Na Rekha Na Cha Dhatu-Vargam
Drisyam Na Drishtam Sravanam Na Sravyam
Tasmai Namoh Brahma Niranjanaya

Meaning

Be this prostration to that spotless Brahman, Who has neither any abode to live in nor any vehicle to ride on, Who is neither the sound nor the centre, neither form nor any line of demarcation, neither vitality nor any colour, neither the sight nor the object seen, neither hearing nor the heard.

Song

(Eight verses on Rudra or Lord Siva)

1. Namamisam-Isana-Nirvana-Roopam
Vibhum Vyapakam Brahma Veda-Swaroopam
Ajam Nirgunam Nirvikalpam Niriham
Chidakasam-Akasa-Vasam Bhajeham
2. Nirakaram-Omkara-Moolam Turiyam
Girajnana-Gotitam-Isam Girisam
Karalam Mahakala-Kalam Kripalam
Gunakara-Samsara-Param Natoham
3. Tusharadri-Sankasa-Gauram Gabhiram
Mano-Bhuta-Koti-Prabhasvat-Sariram
Sphuran-Mauli-Kallolini-Charu-Ganga
Lasat-Phala-Balendu Kanthe Bhujanga
4. Chalat-Kundalam Subhra-Netram Visalam
Prasannananam Nilakantham Dayalam
Mrigadhisa-Charmanbaram Munda-Malam
Priyam Sankaram Sarvanatham Bhajami

5. Prachandam Prakrishtam Pragalbham Paresam
Akhandam Bhaje Bhanu-Koti-Prakasham
Trayisula-Nirmulanam Sula-Panim
Bhaje ham Bhavani-Patim Bhavagamyam
6. Kalatita-Kalyana-Kalpanta-Kari
Sada Sajjanananda-Data Purarih
Chidananda-Sandoha-Mohapahari
Prasida Prasida Prabho Manmatharih
7. Na Yavad-Uma-Natha-Padaravindam
Bhajanti ha Loke Pare Va Naranam
Na Tavat-Sukham Shanti Santapa-Nasham
Prasida Prabho Sarva-Bhutadhi-Vasa
8. Na Jamami Yogam Japam Naiva Poojam
Natoham Sada Sarvada Deva Tubhyam
Jara-Janma-Dukhaugha-Tatapyamanam
Prabho Pahi Sapan-Namamisa Sambho
Rudrashtakam-Idam Proktam
Viprena Haratushtaye
Ye Pathanti Nara Bhaktya
Tesham Sambhuh Prasidati

Meaning

1. I adore you, the Lord and the Ruler of the whole universe, eternal bliss personified, the omnipresent and all-pervading Brahma, manifest in the form of the Vedas. I worship Lord Siva, shining in His own glory, devoid of all attributes, undifferentiated, desireless, all-pervading consciousness.

2. I bow to the Supreme Lord, Who is formless, the source of Omkara and the fourth state, beyond speech, understanding and sense-perception. Ruler of Kailasa (Mount), devourer of even the Time-Spirit, terrible yet gracious, abode of virtues and extra-cosmic.

3. I adore Him, Who is possessed of a form white as the snow-clad Himalayas, radiant with the beauty of a myriad Cupids, Whose head sparkles with the lovely stream of the Gan-

ges, Whose forehead is adorned by the crescent moon and the neck coiled by a serpent.

4. I adore the all-merciful Sankara, Who has tremulous rings hanging from His ear-lobes, Who is possessed of beautiful eye-brows and large eyes, Who has a cheerful countenance and a blue speck on His throat and Who has a lion-skin wrapped round His waist and a garland of skulls round His neck.

5. I take my refuge in Bhavani's spouse, the supreme Lord, terrible, exalted, intrepid, indivisible, unborn and invested with the glory of a myriad suns, Who roots out the threefold agony and holds a trident in His hand and Who is accessible only through love.

6. Beyond part, ever blessed, bringing about universal destruction at the end of each round of creation, a source of perpetual delight to the virtuous, slayer of the demons Tripuras, consciousness and bliss personified, dispeller of delusion, be propitious my Lord, be propitious, destroyer of Cupid!

7. So long as men worship not the lotus-feet of Uma's Lord, there is no happiness nor peace nor cessation of suffering for them, either in this world nor the next. Therefore be propitious my Lord, dwelling as you do in the heart of all living beings.

8. I know not Yoga, nor Japa, nor rituals. I simply bow to you at all times, at every moment, O Shambho! Pray, protect me, my Lord, miserable and afflicted by sufferings attendant on old age and birth (and death) as I am, O Lord Shambho!

This hymn of eight verses was uttered by the Brahmin in order to propitiate Lord Hara. Sri Shambho is pleased with those men who devoutly repeat it.

Namavali

Samba Sadasiva Samba Sadasiva
Samba Sadasiva Samba Sivom

63

JATATAVI GALAJJALA PRAVAHA PAVITA STHALE**RAVANAKRITA SIVA TANDAVA STOTRAM***(Hymns on Siva's Dance Composed by Ravana)***Sloka**

Santam Padmasanastham Sasa-Dhara-Mukutam
 Pancha-Vaktram Trinetrām
 Sulam Vajram Cha Khadgam Parasum-
 Abhayadam Dakshinange Vahantam
 Nagam Pasam Cha Ghantam Damaruka-Sahitam
 Chankusam Vamabhage
 Nanalankaradiptam Sphatikamaninibham
 Parvatisam Namami

Meaning

I prostrate before the five-faced Lord of Parvati, Who is adorned with various ornaments, Who shines like the Sphatika jewel, Who is seated peacefully in lotus pose, with moon-crested crown, with three eyes, wearing trident, Vajra, sword, axe on the right side, serpent, noose, bell, Damaru and spear on the left side and Who gives protection from all fears to His devotees.

Song

1. Jatatavi-Galajjala-Pravaha-Pavita-Sthale
 Galevalambya Lambitam Bhujanga-Tunga-
 Malikam
 Damad-Damad-Damad-Daman-Ninadavad-
 Damarvayam
 Chakara Chanda-Tandavam Tanotu Nah
 Sivah Sivam
2. Jata-Kataha-Sambhrama-Bhraman-Nilimpa-
 Nirjharee
 Vilola-Vichi-Vallari-Virajamana-Murdhani
 Dhagad-Dhagad-Dhagad-Jvalallalata-Patta-
 Pavake

Kishora-Chandra-Sekhara Ratih Pratikshanam
Mama

3. Dhara-Dharendra-Nandini-Vilasa-Bandhu
Bandhura
Sphurad-Diganta-Santati-Pramoda-Mana-
Manase

Kripa-Kataksha-Dhorani-Niruddha-
Durdharapadi
Kvachid-Digambare Mano Vinodametu Vastuni

4. Jata-Bhujanga-Pingala-Sphurat-Phana-Mani-
Prabha
Kadamba-Kunkuma-Drava-Pralipta-Digvadhu
Mukhe
Madandha-Sindhura-Sphurat-Twaguttariya-
Medure

Mano Vinodam-Adbhutam Bibhartu
Bhoota-Bhartari

5. Sahasra-Lochana-Prabhritiyasesha-Lekha-
Sekhara
Prasuna-Dhuli-Dhorani-Vidhusaranghri-
Pitha-Bhuh
Bhujanga-Raja-Malaya Nibaddha-Jata-
Jutakah
Sriyai Chiraya Jayatam Chakora-Bandhu-
Sekharah

6. Lalata-Chatvara-Jvala-Dhananjaya-
Sphulingabha
Nipita-Pancha-Sayakam Namannilimpa-
Nayakam
Sudha-Mayukha-Lekhaya Virajamana-
Sekharam
Maha-Kapali-Sampade Shiro-Jatalam-
Astu Nah

7. Karala Phala-Pattika Dhagad-Dhagad-Dhagad-
Jvalad

- Dhananjaya-Ahuti-Krita-Prachanda-Pancha-
Sayake
Dharadharendra-Nandini-Kuchagra-Chitra-
Patraka
Prakalpanaika-Silpini Trilochane Ratirmama
8. Navina-Megha-Mandali-Niruddha-Durdhara-
Sphurat
Kuhu-Nisithini-Tamah-Prabandha-Bandha
Kandharah
Nilimpa-Nirjhari-Dhara-Stanotu Kritti-
Sindhurah
Kala-Nidhana-Bandurah Sriyam Jagad-
dhurandharah
9. Praphulla-Nila-Pankaja-Prapancha-Kalima-
Prabha
Valambi-Kantha-Kandali-Ruchi-Prabandha-
Kandharam
Smarat-Cchidam Purat-Cchidam
Bavat-Cchidam Makhat-Cchidam
Gajat-Cchidandhakat-Cchidam Tamantakat-
Cchidam Bhaje
10. Akharva-Sarva-Mangala Kalakadamba Manjari
Rasa-Pravaha-Madhuri-Vrijrimbhana-
Madhuvratam
Smarantakam Purantakam Bhavantakam
Makhantakam
Gajantakandhakantakam Tamantakantakam
Bhaje
11. Jayatvadabhra-Vibhrama-Bhramad-
Bhujangama-Svasad
Vinirgama-Krama-Sphurat-Karala-Phala-
Havyavat
Dhimid-Dhimid-Dhimid-Dhvanan-Mridanga-
Tunga-Mangala

- Dhvani-Krama-Pravartita-Prachanda-
Tandavah Sivah
12. Drishad-Vichitra Talpayor-Bhujanga-
Mautikasrajor
Garishtha-Ratna-Loshtayor-Suhrid-Vipaksha
Pakshayoh
Trinaravinda-Chakshushoh Prajamahi
Mahendrayoh
Sama-Pavrittikah Kada Sada Sivam-
Bhajamyaham
13. Kada Nilimpa-Nirjhari-Nikunja-Kotare Vasan
Vimukta Durmatih Sada Sirastha-Manjalim
Vahan
Vilola-Lola-Lochano Lalama-Phala-Lagnakah
Siveti Mantram-Uccharan Kada-Sukhi
Bhavamyaham
14. Imam Hi Nityameva-Muktam Uttamottamam
Stavam
Pathan Smaran Bruvannaro Visuddhimeti
Santatam
Hare Gurau Subhaktimasu Yati Nanyatha
Gatim
Vimochanam Hi Dehinam Susankarasya
Chintanam
15. Poojivasana-Samaye Dasavaktra Gitam
Yah Sambhu-Poojana-Param Pathati Pradoshe
Tasya Sthiram Ratha-Gajendra-Turanga-
Yuktam
Lakshmin Sadaiva Sumukhim Pradadati
Sambhuh

Meaning

1. May that Lord Siva graciously enhance my prosperity, the forest of matted hair on the crown of Whose head is the source of Ganga, and Whose neck, purified by the flow of that holy stream, is adorned with serpents as garlands, and Who

doe His Tandava dance in tune with the sound of "Dam Dam" proceeding from His drum.

2. May I develop ever-increasing devotion to Lord Siva, in the matted locks of Whose head Ganga swiftly moves with Her dancing waves, and the fire of Whose forehead (Third Eye) burns with leaping flames with a sound like "Dhaga Dhaga", and on Whose head the crescent moon sheds its lustre.

3. May my mind ever sport with that Digambara Tattwa (Lord Siva Whose raiment is ether or consciousness), Whose mind delights in the lustre shed by beauteous Girija (the daughter of Himalaya—Parvati), and by Whose gracious look even the greatest of miseries is averted.

4. May my mind be charmed by that Lord of Bhutas (spirits), on Whose matted locks the snakes spread their hoods, and yellow light emanating from their gems adorns the faces of the damsels of the quarters with a vermilion glow, and Who has put on a raiment of elephant skin and Whose body is fair.

5. May He confer upon me everlasting wealth (of Spirit), Whose sandals are adorned with flower dust, fallen from the flowers in the crowns of Indra and other Gods (while they bow to Lord Siva), and Whose locks are adorned with the garland which is the king of snakes.

6. May that Siva enhance my prosperity, the fire emanating from the altar of Whose forehead destroyed God Cupid, Who is adored by Indra, Whose diadem shines by the light of the moon, Whose forehead is broad, and the head has matted locks.

7. May my mind be ever fixed on that Three-eyed Lord, Who offered Cupid as an oblation into the fire of His forehead, that burns with leaping flames, Who as a master-artist adorns His consort Girija or Parvati.

8. May that Ganga-bearer Lord increase my prosperity, on Whose neck there abides blackness of dark Amavasya (moonless) night, overcast by newly formed clouds; Who has covered Himself with an elephant's skin, Who bears the burden of the entire universe and Whose body glows like the moon.

9. I worship Him, Whose throat is as beauteous as a deer which has a bluish glow of blue lotuses and Who is the de-

stroyer of Kama (God Cupid), Tripura (name of a demon), Bhava (Samsara—world), the sacrifice of Daksha, the elephant-demon Andhakasura and Yama (the God of Death).

10. I worship Him, Who like a black bee enjoys the honey of the elegant beauty of prideless Parvati and Who is the destroyer of Kama, Tripura, Bhava, Daksha's sacrifice, the elephant-demon Andhakasura and Yama, the God of Death.

11. Glory to that Lord Siva, on Whose head the terrible snakes moving rapidly emit hissing breaths, thus enhancing the fire of His forehead, and Who dances in tune with the rumbling sound of the Mridanga (drum).

12. When will I ever meditate on Siva, having possessed an equal vision between stones and velvety beds, snake and garland of jewels, precious gem and clod of earth, friend and foe, straw and beauteous damsels, common man and the emperor of the whole world.

13. When shall I be happy, chanting the Mantra of Siva with eyes streaming with tears of devotion, by the side of Ganga, in a solitary forest, keeping my hands folded on my lap, absorbed in the thought of the moon-crowned Lord of beautiful forehead.

14. He who daily reads this best of Stotras (praises) or remembers or describes it to others, ever remains pure and soon attains devotion to Siva, the preceptor of Gods, and never wanders from the righteous path, because devotion to Siva liberates all embodied beings.

15. In the evening, at the completion of one's worship, whoever reads this Siva Stotra, which was sung by Ravana, attains by the grace of Siva chariots, elephants, horses and wealth that abide forever.

Namavali

Samba Sadasiva Samba Sadasiva
Samba Sadasiva Samba Sivom

64

SAMBHO MAHADEVA
(SRI TYAGARAJAKRITAM)

Sloka

Atma Tvam Girija Matih Parijanah Pranah Sariram
 Griham
 Pooja Te Vishayopabhogarachana Nidra
 Samadhisthitih
 Sancharah Padayoh Pradakshinavidhih Stotrani
 Sarva Giro
 Yad Yad Karma Karomi Tattadakhilam Sambho
 Tavaradhanam

Meaning

O Lord Siva! Thou art Atma or Soul, my mind is Parvati, Thy Consort, the Pranas (vital airs) are Thy attendants, my body is Thy abode, enjoying all the objects of senses is Thy worship, sleep is remaining in Samadhi (Superconscious State), all walkings by my feet are perambulations to Thee, all my words are Thy praises (hymns); whatever actions I perform, they are all acts of worship to Thee.

Song

1. Sambho Mahadeva
 Sankara Girijaramana (Sambho...)
2. Sambho Mahadeva Saranagata-Jana-Rakshaka
 Ambhoruha-Lochana
 Padambuja-Bhaktim Dehi (Sambho...)
3. Parama Dayakara Mriga-Dhara
 Hara Ganga-Dhara Dharani-
 Sura-Bhooshana-Tyagaraja-
 Vara-Hridaya-Nivasa
 Sura-Vrinda-Kirita-Mani-
 Vara-Nirajita-Pada

Gopuravasa Sundaresa

Girisa Paratpara Bhava Hara (Sambho...)

Meaning

1. O Sambho (Siva), Mahadeva (Great God), Sankara (Who does good to all), Girija's (Parvati's) Lord.

2. O Sambho, Mahadeva, Who protects those people who have taken shelter under Thee, lotus-eyed Lord, grant me devotion to Thy lotus-feet.

3. O Abode of supreme compassion, Holder of deer, Hara (destroyer of the universe at the Cosmic Pralaya), Gangadhara (Who has the Ganga on the head), Dweller in the noble heart of Tyagaraja, the ornament of Brahmins; O Lord at Whose feet the groups of Gods prostrate as if waving lights at Thy feet with the jewels on their crowns; O Dweller in the Tower of Banasura (guarding His abode out of extreme compassion and love to devotees), Girisha (Lord Who dwells on Mount Kailash), the Supreme Lord, Bhava Hara (destroyer of Samsara)!

Namavali

Om Namah Sivaya, Om Namah Sivaya

65

ATI BHISHANA KATUBHASHANA

Sloka

Kripa-Samudram Sumukham Trinetrām
Jata-Dharam Parvati-Vamabhagam
Sadasivam Rudram-Ananta-Roopam
Chidambaresam Hridi Bhavayami

Meaning

I always meditate in my heart on the Lord of Chidambara (the sky of knowledge), Who is an ocean of mercy with a beautiful face, three eyes, matted locks and with Parvati on His left side, Who is Sadasiva (always auspicious) and Rudra (the terrible) and Who has endless forms.

1. Ati-Bhishana-Katu-Bhashana-Yama-Kinkara-
Patali
Krita-Tadana-Paripidana-Maranagama-
Samaye
Umayā Saha Mama Chetasi Yama-Sasana
Nivasan
Hara Sankara Siva Sankara Hara Me Hara
Duritam
2. Asadindriya-Vishayodaya-Sukha-Satkrita-
Sukriteh
Paradushana-Parimokshana-Krita-
Pataka-Vikriteh
Samanantaka-Bhava-Kanana-Nirater-Bhava
Saranam
Hara Sankara...
3. Vishayabhidha-Balisayudha-Pisitayita-
Sukhato
Makarayita-Gati-Samsmriti-Krita-Sahasa-
Vipadam
Parilalaya Paripalaya Paritaapita-Manisam
Hara Sankara...
4. Dayita Mama Duhita Mama Janani Mama
Janako
Mama Kalpita-Mati-Santati-Maru-Bhumishu
Niratam
Girija-Sakha Janitasukha-Vasatim Kuru
Sukhinam
Hara Sankara...
5. Janinasana Mritimochana Siva-Poojan-Nirate
Abhitodrisam-Idam Idrisam-Aham-Ahava Iti Ha
Gaja-Kacchapa-Janitasrama Vimalikuru
Sumatim
Hara Sankara...
6. Tvayi Tishthati Sakala-Sthiti-Karunatmani
Hridaye

Vasu-Margana-Kripanekshana-Manasa
 Siva-Vimukham
 Akritahnikam-Asu-Poshakam-Avatad
 Girisutaya

Hara Sankara...

- 7 Pitara-Vatisukhada-Viti Sisuna Krita-Hridayau
 Sivaya Hritabhayake Hridi Janitam Tava
 Sukritam
 Iti Me Siva Hridayam Bhava Bhavatata Tava
 Dayaya

Hara Sankara...

8. Saranagata-Bharanasrita-Karunamrita-
 Jaladhe
 Saranam Tava Charanau Siva Mama
 Samsriti-Vasateh
 Parichinmaya Jagadamaya-Bhishaje
 Natiravatata

Hara Sankara...

9. Vividhadhibhir-Atibhitibhir-Akritadhika-
 Sukritam
 Satakotishu Narakadishu Hata-
 Pataka-Vivasam
 Mrida Mamava Sukritibhava Sivaya Saha
 Kripaya

Hara Sankara...

10. Kalinasana Qaralasana Kamalasana Vinuta
 Kamala-Pati-Nayanar-Chita-Karunakriti-
 Charana
 Karunakara Munisevita Bhava-Sagara-Harana
 Hara Sankara...

Meaning

1. At the time of death, when the messengers of Yama (the Lord of death) harass me with their terrible harsh words and beatings, O Thou, the Chastiser of Yama, dwell in my mind with Thy Consort Parvati! O Hara (Remover of birth and death),

Sankara (Doer of good), Siva (Lord of auspiciousness), Sankara, Hara, remove my sufferings.

2. I led my life mistaking the evil sensual pleasures to be virtues. My character is contaminated by sins like speaking ill of others, etc. I have become interested in the wilderness of birth and death. To me, the victim of such evils, be Thou the shelter, O Destroyer of Yama. O Hara...

3. O Lord of supreme compassion, protect me, who have become like a fish that swallows the bait of pleasures attached to the angle of senses and thus have fallen under the sway of the cycle of births and deaths. O Hara...

4. I am dwelling amidst the pleasures of the desert, created by the mind through the idea of "mineness", such as "my wife", "my daughter", "my mother", "my father", etc. O Lord of Parvati, grant me true happiness. O Hara...

5. O Destroyer of birth and death and the terrible demon Gajasura, lead people like me into the light of great interest in the worship of Siva and purify us. O Hara...

6. O Ocean of mercy, Thou dwellest in the hearts of all. (Without knowing this) I have spent my days with a mind devoid of auspiciousness on account of the desire to earn money and without performing my daily routine (worship, etc.). Protect me, O Lord of Parvati! O Hara...

7. Children consider that parents are the bestowers of all happiness. O Parameshwara! By Thy grace, may I always feel that Thou with Parvati art always dwelling in my heart, dispelling all fears (of birth and death) and bestowing all happiness in the same attitude (as of the children with respect to their parents). O Hara...

8. For those who take shelter under Thy feet, Thou art an Ocean of mercy. Those feet alone are shelter for me, who am the abode of the pains of birth and death. Prostrations to Thee, Who art the physician to cure the disease of birth and death, O Thou, the form of Truth Absolute, Knowledge Absolute and Bliss Absolute! O Hara...

9. I could not do much good actions on account of the various mental worries and fears (of birth and death). Due to terrible sins, I am suffering in hundreds of crores of hells.

Kindly protect me, O Thou with Thy Consort Parvati! O Hara...

10. O Thou, Destroyer of the evils of Kali (Iron Age), Consumer of poison, O Thou, prostrated by Brahma and worshipped by Vishnu, O Thou, Whose feet are mercy itself, O Ocean of Mercy, served by sages, Destroyer of the ocean of birth and death! O Hara...

Namavali

Hara Hara Sankara Siva Siva Sankara
Hara Hara Hara Hara Me Duritam

VEDANTIC SONGS

66

VASUDEVA-SUTAM DEVAM

(GITA BHAJAN)

Song

1. Vasadeva-Sutam Devam Kamsa-
Chanooramardanam
Devaki-Paramanandam Krishnam Vande
Jagad-Gurum
2. Anyatha Saranam Nasti Tvameva Saranam
Mama
Tasmat Karunya-Bhavena Raksha Raksha
Mahesvara
3. Ananyaschintayanto Mam Ye Janah
Paryupasate
Tesham Nityabhiyuktanam Yogakshemam
Vahamyaham
4. Manmana Bhava Madbhakto
Madyaji Mam Namaskuru
Mamevaishyasi Satyam Te
Pratijane Priyosi Me
5. Sarvadarman Parityajya
Mamekam Saranam Vraja
Aham Tva Sarva Papebhyo
Mokshayishyami Ma Suchah
6. Yatra Yogeshvarah Krishno
Yatra Partho Dhanurdharah
Tatra Sreervijayo Bhutir
Dhruva Nitirmatir Mama
7. Krishnaya Vasudevaya
Devakinandanaya Cha

Nandagopakumaraya
Govindaya Namō Namah

Meaning

1. I salute the World-Teacher, Sri Krishna, Who is the son of Vasudeva, Who is God, Who killed Kamsa and Chanoora and Who is Supreme Bliss itself to Devaki.

2. I have no other shelter. Thou alone art my shelter. Therefore, O Great Lord, with mercy, protect me, protect me.

3. To those men who worship Me (the Lord) alone, thinking of no other, to those ever-united, I secure which is not already possessed (Yoga) and preserve which is already possessed (Kshema).

4. Fix thy mind on Me, be devoted to Me, sacrifice unto Me, bow down to Me, Thou shalt come even to Me; truly do I promise unto thee, (for) thou art dear to Me.

5. Abandoning all duties, take refuge in Me alone; I will liberate thee from all sins; grieve not.

6. Wherever is Krishna, the Lord of Yoga, wherever is Partha, the archer, there are prosperity, victory, happiness and firm policy; such is my conviction.

7. I prostrate again and again to Krishna (the Lord Who attracts the hearts of the Yogis), Vasudeva (the son of Vasudeva), the son of Devaki, the child of Nandagopa and Govinda (the Lord of cows).

67

KHELATI PINDANDE

(SRI SADASIVABRAHMENDRAKRITAM)

Song

Khelati Pindande Bhagavan Khelati Pindande

1. Hamsah Soham Hamsah Soham

Hamsah Soham Sohamiti (Khelati...)

2. Paramatmaham Paripoornoham

Brahmaivaham Brahmeti (Khelati...)

3. Tvak-Chakshu-Sruti-Jihva-Ghrane
Panchavidha-Pranopasthane (Khelati...)
4. Shabda-Sparsa-Rasadika-Matre
Sattvika-Rajasa-Tamasa-Mitre (Khelati...)
5. Buddhi-Mana-Chitta-Ahankare
Bhu-Jala-Tejo-Gagana-Samire (Khelati...)
6. Paramahamsa-Roopena Viharta
Brahma-Vishnu-Rudradika-Karta (Khelati...)

Meaning

The Lord is playing in the body (Microcosm or Pindanda).
Verily He is playing in this body.

1. I am That, That am I. I am That, That am I; verily I am That, That am I. (That Lord is playing...)

2. I am supreme Atman, I am all full. I am Brahman alone; verily I am Brahman. (That Lord is playing...)

3. In the skin, eye, tongue, nose and seated in the fivefold Pranas (That Lord is playing...)

4. In sound, touch, taste and other Tanmatras, in Sattvic, Rajasic and Tamasic Gunas (That Lord is playing...)

5. In intellect, mind, Chitta and egoism, in earth, water, fire, ether and wind (That Lord is playing...)

6. He sports in the form of Paramahamsa (absolutely free). He is the creator of Brahma, Vishnu, Rudra etc. (That Lord is playing...)

68

CHINTA NASTI KILA

(SRI SADASIVABRAHMENDRAKRITAM)

Sloka

Akasavallepa-Vidooragoham
Adityavad-Bhasya-Vilakshanoham
Aharyavan-Nitya-Vinischaloham
Ambhodhivat-Para-Vivarjitoham

Meaning

I am like the sky, completely unattached to anything. Like the sun, I do not require to be illumined by another. Like the mountain, I am at all times unperturbed. I am like the ocean, unbound.

Song

Chinta Nasti Kila Tesham
Chinta Nasti Kila

1. Sama-Dama-Karuna-Sampoornanam
Sadhu-Samagama-Sankirnanam
(Chintanasti...)
2. Kala-Traya-Jita-Kandarpanam
Khandita-Sarvendriya Darpanam
(Chintanasti...)
3. Paramahamsa-Guru-Pada-Chittanam
Brahmanandamrita-Mattanam
(Chintanasti...)

Meaning

There is no worry at all—to them, there is no worry at all.

1. Who are perfect in control of the mind and senses and full of mercy, who are in the company of the wise.

2. Who have gained victory over Cupid in all the three periods of time; who have destroyed the pride of all the senses.

3. Whose minds are attached to the feet of the Paramahamsa Sadguru, the great preceptor; who are elated with the nectar of the bliss of Brahman.

Namavali

Satyam Jnanam Anantam Brahma
Nityananda Svaroopam Brahma

Meaning

Brahman is Truth, Knowledge and Endless.

Brahman is the form of eternal Bliss.

69

MANASA SANCHARA RE BRAHMANI
(SRI SADASIVABRAHMENDRAKRITAM)

Sloka

Esha Svayam-Jyotir-Ananta-Shaktir-
Atmaprameyah Sakalanubhutih
Yam-Eva Vijnaya Vimukta-Bandho
Jaya-Tyayam Brahmaavid-Uttamottamah

Meaning

This -self-luminous supreme Atma is of endless powers. He is immeasurable by any standard, but can be experienced by all. After knowing Him alone, the great Soul, greatest among the great knowers of Brahman, becomes liberated from the bonds of birth and death.

Song

Manasa Sanchara Re Brahmani
Manasa Sanchara Re

1. Sri Ramani-Kucha-Durga-Vihare
Sevaka-Jana-Mandira-Mandare (Manasa...)
2. Mada-Sikhi-Pinchha-Alankrita-Chikure
Mahaniya-Kapola-Vijita-Mukure (Manasa...)
3. Paramahamsa-Mukha-Chandra-Chakore
Paripurita-Murali-Ravadhare (Manasa...)

Meaning

O mind, travel in Brahman, O mind, travel.

1. Who is the consort of Lakshmi, Who is the wish-yielding tree to the devotees (O mind...)

2. Whose hairs are decorated with the peacock's feather, those beautiful cheeks have excelled the beauty of the mirror (O mind...)

3. Who delights in the faces of the great saints (Paramahamsas) like the bird that feeds on the moon beams,

Who holds the flute filled with the continuous flow of the sweet sound (O mind...)

Namavali

Bhakta-Vatsala Govinda
 Bhagavata-Priya Govinda
 Patita-Pavana Govinda
 Parama-Dayalo Govinda
 Nanda-Mukunda Govinda
 Navanita-Chora Govinda
 Venu-Vilola Govinda
 Vijayagopala Govinda

70

TADVAD JIVATVAM BRAHMANI

(SRI SADASIVABRAHMENDRAKRITAM)

Sloka

Antar-Jyotir-Bahir-Jyotih
 Pratyag-Jyotih Paratparah
 Jyotir-Jyotih Svayamjyotih
 Atma-Jyotih Sivosmyaham

Meaning

I am that Siva, Who is the inner Light, the outer Light, the primeval Light, the Supreme, the Light of lights, the Self-Light and the Light of the Soul.

Song

Tadvat Jivatvam Brahmani
 Tadvat Jivatvam...

1. Yadvat Toye Chandra-Dvitvam
 Yadvan-Mukure Pratibimbatvam
 Tadvat Jivatvam...
2. Sthanau Yadvan-Nara-Roopatvam
 Bhanu-Kare Yadvat-Toyatvam
 Tadvat Jivatvam...

3. Suktau Yadvat Rajatamayatvam
Rajjau Yadvat Phani-Dehatvam
Tadvat Jivatvam...
4. Paramahamsa-Guruna-Advaya-Vidya
Bhanita Dhikkrita-Maya-Avidya
Tadvat Jivatvam...

Meaning

Like that is the Jivahood, in Brahman Like that is the Jivahood.

1. Just like one, seeing the reflection of the moon in water, wrongly imagines that there are two moons; just like in the mirror there seems the reflection of one's own face, (like that is the Jivahood in Brahman).

2. Just like in the absence of proper light, one mistakes a post to be a man; just like in the mirage one wrongly thinks, here is water, (like that is the Jivahood in Brahman)

3. Just like, in the mother-of-pearl, one imagines that there is silver, just like in the twilight one mistakes a rope for a snake (like that is the Jivahood in Brahman).

4. The Knowledge of oneness taught by the great teachers, dispels the delusion (Maya—Avidya), (like that is the Jivahood in Brahman).

Namavali

Antar-Jyotir-Bahir-Jyotih
Pratyag-Jyotih Paratparah
Jyotir-Jyotih Svayamjyotih
Atma-Jyotih Sivosmyaham

71

TAYAGI TANDAIYUMAY

(SRI RAMALINGASWAMIKRITAM)

Song

1. Tayagi Tandaiyumai
Tangukindra Deyvam

Tannai Nigarillata

Tani Talaimai Deyvam

2. Vayara Vazhtukindror

Manattamarnda Deyvam

Malarati En Chennai Misai

Vaitta Perum Deyvam

3. Kayadu Kaniyagi

Kalandinikkum Deyvam

Karunai Nidhi Deyvam Mutrum

Kattuvikkum Deyvam

4. Seyaga Enai Valarkkum

Deyvam Maha Deyvam

Chitsabhaiyil Vilangukindra

Deyvam Ade Deyvam

Meaning

1. The God Who becomes mother and father and supports (us); the God, Who has no equal and Who is the Supreme.

2. The God, Who dwells in the minds of those who praise Him whole-heartedly; the great God, Who placed His lotus-feet on my head.

3. The God, Who became ever-fresh fruit and becomes very sweet; the God, Who is an ocean of mercy; the God, Who leads (us) to the end and unites (us) with Him.

4. The God, the great God, Who brings me up as a child; the God, Who shines in the temple of the heart, alone is the real God.

Namavali

Ennapan Allava

Entayum Allava

Ponnappan Allava

Ponnambalattava

Meaning

Are you not my Father? Are you not my Mother also? Are you not my dear Father? O Lord, Who dwells in the temple of the heart!

72

BHAJA GOVINDAM

(SRI SANKARACHARYAKRITAM)

Sloka

Namah Parasmai Purushaya Bhuyase
 Sadutbhava-Sthana-Nirodha-Lilayaya
 Grihita-Sakti-Tritayaya Dehinam-
 Antarbhavaya-Anupalakshya-Vartmane

Meaning

I prostrate to that supreme Lord, Who through the sport of existence, creation, preservation and destruction, has taken the forms of the Trinity (Brahma, Vishnu and Siva) and is seated in all beings as their inner ruler and Whose ways are unknowable.

Song

1. Bhaja Govindam Bhaja
 Govindam Govindam Bhaja Mudha-Mate
 Samprapte Sannihite Kale
 Nahi Nahi Rakshati Dukrinj-Karane (Bhaja...)
2. Ka Te Kanta Kaste Putrah
 Samsaroyam-Ateeva Vichitrah
 Kasya Tvam Va Kuta Ayatah
 Tattvam Chintaya Yadidam Bhratah (Bhaja...)
3. Satsangatve Nissangatvam
 Nissangatve Nirmohatvam
 Nirmohatve Nischalachittam
 Nischalachitte Jivanmuktih (Bhaja...)

4. Ma Kuru Dhana-Jana-Yauvana-Gharvam
Harati Nimeshat Kalah Sarvam
Maya-Mayam-Idam-Akhilam Hitva
Brahma-Padam Tvam Pravisha Veditva
(Bhaja...)
5. Dinamapi Rajanee Sayam Pratah
Sisiravasantau Punarayata
Kalah Kreedati Gachhati-Ayuh
Tadapi Na Munchati-Asavayuh (Bhaja...)
6. Ka Te Kanta-Dhanagata-Chinta
Vatula Kim Tava Nasti Niyanta
Kshanamapi Sajjana-Sangatireka
Bhavati Bhavarnava-Tarana-Nauka (Bhaja...)
7. Yogarato Va Bhogarato Va
Sangarato Va Sanga-Vihinah
Yasya Brahmani Ramate Chittam
Nandati Nandati Nandatyeva (Bhaja...)
8. Punarapi Jananam Punarapi Maranam
Punarapi Jananee-Jathare Sayanam
Iha Samsare Bahudustare
Kripayapare Pahi Murare (Bhaja...)
9. Rathya-Karpata-Virachita-Kanthah
Punyapunya-Vivarjita-Panthah
Yogee Yoga-Niyojita-Chitto
Ramate Balonmattavadeva (Bhaja...)
10. Tvayi Mayi Sarvatraiko Vishnuh
Vyartham Kupyasi Mayyasahishnuh
Sarvasminnapī Pashyatmanam
Sarvatrotsrija Bhedajnanam. (Bhaja...)
11. Geyam Gita-Nama-Sahasram
Dhyeyam Sripatiroopamajasram
Neyam Sajjanasange Chittam
Deyam Deena-Janaya Cha Vittam (Bhaja...)

12. Guru-Charanamhuja-Nirbhara-Bhaktah
 Samsarad-Achirad Bhava Muktah
 Sendriya-Manasa-Niyamadevam
 Drakshyasi Nija-Hridayastham Devam (Bhaja...)

Meaning

1. O ignorant man! Do Bhajan of Govinda, do Bhajan of Govinda. When death nears, the Vyakarana-Sutras (terse sayings of grammar) like "Dukrinjkarane" will not save you.

2. Who is your wife? Who is your son? This Samsara (worldly existence of birth and death) is extremely wonderful. Whose are you? Whence did you come? O brother, reflect on this Tattwa (principle)!

3. From the company of the wise (Satsanga) comes non-attachment; from non-attachment comes non-infatuation; from non-infatuation comes steadiness of mind; from steadiness of mind comes Jeevanmukti (liberation while alive).

4. Do not be puffed up with the pride of wealth, people and youth. Time (Yama, the Lord of Death) will take away everything in no time. Renouncing all these full of Maya (products of the Lord's illusory power), attain knowledge (of the Self) and enter into Brahman (i.e. become Brahman or Absolute).

5. Day and night, morning and evening, Sisira and Vasanta (autumn and spring) come again and again. Time plays. Our life passes away. Even then the air of desire does not leave us.

6. O mad man! Who is your wife? Why are you engrossed in the thoughts of wealth? Have you no controller (Guru who guides)? Satsanga (company of the wise); even for a moment, will itself serve you like a boat for crossing the ocean of births and deaths.

7. One may be addicted to Yoga (spiritual union) or Bhoga (worldly enjoyments); he may be attached or unattached; (but) he whose mind takes delight in Brahman (the Absolute) he alone enjoys bliss, enjoys bliss only.

8. Again birth, again death, again lying in the mother's womb—in this Samsara (worldly existence—ocean of birth and

death), which is very formidable to cross, O Lord, protect me with supreme compassion!

9. Bearing the rags got from the road, going beyond Punya (merits) and Papa (demerits—sins), the Yogi who has united his mind with Yoga, enjoys bliss only—like a child and one intoxicated.

10. In you, in me and everywhere exists the same Vishnu (Lord). Still without having forbearance, you are getting angry in vain. Behold the one Self in all. Abandon everywhere the ignorance of difference.

11. Sing (study—daily) the Gita and the Sahasranama (thousand names of the Lord). Meditate on Lord Vishnu, the consort of Lakshmi, uninterruptedly. Lead your mind to Satsanga. Give your wealth to the poor and afflicted.

12. Have full devotion to the lotus-feet of the Guru. Get quickly liberation from Samsara. Thus if you control your mind and senses, you will behold the Lord (Brahman) seated in your own heart.

Namavali

Govinda Jaya Jaya—Gopala Jaya Jaya
Radha-Ramana Hari Govinda Jaya Jaya

73

NAMO ADIROOPA

(SRI TUKARAMAKRITAM)

Sloka

Tvameva Mata Cha Pita Tvameva
Tvameva Banduscha Sakha Tvameva
Tvameva Vidya Dravinam Tvameva
Tvameva Sarvam Mama Deva Deva

Meaning

O God of gods, Thou alone art my mother, father, relative, friend, learning, wealth and everything.

Song

1. Namō Adīroopa Omkarasvarōopa
Visvachiya Bapa Sri Panduranga
2. Tujiya Sattene Tuje Guna Gavū
Tene Sukhi Rahu Sarvakala (Namo...)
3. Tunchi Vakta Jnanasi Anjana
Sarva Hone Jane Tuja Hati (Namo...)
4. Tuka Mhane Jethe Nahi Mi Tu Pana
Stavavete Kona Kona Lagi (Namo...)

Meaning

1. I bow to Thee, O Primeval Form, the Svarōopa of OM. O Panduranga, Father of the Universe (I bow to Thee).

2. O God, let me sing Thy virtues by Thy will, and then shall I be happy always.

3. Thou art the giver of real knowledge. Everything is in Thy hands.

4. Tuka says, "When I-ness and Thy-ness are lost, who can praise whom?"

Namavali

Namō Adīroopa Omkara Svarōopa
Jaya Panduranga Jaya Panduranga

74

ADI BIJA EKALE

(SRI TUKARAMAKRITAM)

Sloka

Yasmad-Idam Jagad-Udeti Chaturmukhadyam
Yasmin Avasthitam-Asesha-Asesha-Mule
Yatropayati Vilayam Cha Samastam-Ante
Drig-Gocharo Bhavatu Medya Sa Dinabandhu

Meaning

From Whom this universe with Brahma as the first springs forth, in Whom, the root of all, everything exist, and in Whom in the end everything gets dissolved, let that Friend of the afflicted appear before my eyes today.

Song

Adi Bija Ekale

Bija Ankurale Ropa Vadhale

1. Eka Bija Poti

Taru Koti Koti Janma Gheti

Sumane Phale

Koti Janma Gheti Sumane Phale (Adi...)

2. Vyapuni Jagata Toohi Ananta

Bahavidha Roopa Ghesi Ghesi

Pari Anti Brahma Ekale

Ghesi Pari Anti Brahma Ekale (Adi...)

Meaning

1. First there was only one seed. It sprouts and grows into a plant. Out of one seed crores of trees, flowers and fruits are produced.

2. O infinite God! You engross the whole world and assume various forms. But in the end, there is only one Brahman.

Namavali

Jaya Hari Vithala Panduranga Vithala

75

NAHI RE NAHI SANKA

(SRI SADASIVABRAHMENDRAKRITAM)

Sloka

Raveryatha Karmani Sakshi-Bhavo
Vahneryatha Vayasi Dahakatvam

Rajjor-Yatharopita-Vastu-Sangah Tathaiva Kutastha-Chidatmano Me

Meaning

Just like the sun is the witness of all the actions, just like the burning power of the fire is in the iron (red-hot), just like the rope's connection with the serpent superimposed on it, is my connection with Kutastha Chidatma (the never-changing Knowledge-Self).

Song

Nahi Re Nahi Sanka Kachit

Nahi Re Nahi Sanka

1. Ajam-Aksharam-Advaitam-Anantam
Dhyayanti Brahma Param Shantam (Nahi Re...)
2. Ye Tyajanti Bahutara-Paritapam
Ye Bhajanti Sacchit-Sukha-Roopam (Nahi Re...)
3. Paramahamsa-Guru Bhanitam Gitam
Ye Pathanti Nigamartha-Sametam (Nahi Re...)

Meaning

There is no doubt whatsoever; there is no doubt at all.

1. For those who meditate on the Brahman, Who is unborn, indestructible, non-dual, endless and supremely peaceful (there is no doubt...).
2. For those who have given up the many kinds of sorrows and worship the Brahman, Who is Existence Absolute, Knowledge Absolute and Bliss Absolute (there is no doubt...)
3. For those who study (and sing) the songs sung by the great sages (Paramahamsas), which contain the true import of the Vedas (there is no doubt...)

Namavali

Om Om Om Om Om Vichar

Om Om Om Om Bhaja Omkar

76

MUKTI NERI**Song**

Sankarane Sankarane
Sambho Ganga Dharane

1. Mukti Neri Ariyada

Moorkharodu Muyalvenai
Bhakti Neri Arivittu
Pazha Vinaigal Paarum Vannam

2. Chittamalam Aruvittu

Sivamakki Enai Anda
Attan-Enakkaruliyavaru
Ar Peruvar Acchove

Meaning

Without knowing the way to liberation, I was keeping company with the wicked and fools. In that state I was taught the way of Bhakti or devotion to God. This devotion made all my Karmas fly away. The dross of my mind was destroyed, and the mind became God. The Lord did all this for me and saved me. Who will get such grace? O how wonderful!

Namavali

Sankarane Sankarane
Sambho Ganga Dharane

Meaning

All these are names of Lord Siva.

77

SARVAM BRAHMA MAYAM

(SADASIVABRAHMENDRAKRITAM)

Song

Sarvam Brahma Mayam Re Re

Sarvam Brahma Mayam

1. Kim Vachaneeyam Kim Avachaneeyam

Kim Rachaneeyam Kim Arachaneeyam

(Sarvam. . .)

2. Kim Pathaneeyam Kim Apathaneeyam

Kim Bhajaneeyam Kim Abhajaneeyam

(Sarvam. . .)

3. Kim Bodhavyam Kim Abodhavyam

Kim Bhoktavyam Kim Abhoktavyam

(Sarvam. . .)

4. Sarvatra Sada Hamsadhyanam

Kartavyam Bho Mukti-Nidhanam (Sarvam. . .)

Meaning

All is Brahman, lo!

Behold, all is one Brahman.

1. What is there to be said, what is there not to be said,
What is there to be done, what is there not to be done?

2. What is there to be learnt, what is there not to be learnt?

What is there to be worshipped, what is there not to be
worshipped?3. What is there to be known, what is there not to be
known?What is there to be enjoyed, what is there not to be en-
joyed?4. Lo! Everywhere and evermore must one meditate on
the Hamsa (the Mantra "I am He") which assures liberation.

Namavali

Narayana Narayana Narayana Lakshmi

78

ASTHOLAM . . . (BRAHMA BHAVANA)*(From Vivekachudamani)*

(SRI SANKARACHARYAKRITAM)

Song

1. Asthoolam Iti-Etad-Aasan-Nirasya
Siddham Svato Vyomavad-Apratarkyam
Ato Mrisha-Matram-Idam Pratitam
Jahihi Yat-Svatmataya Grihitam
Brahmaham-Ityeva Visuddha-Buddhya
Viddhi Svam-Atmanam-Akhanda-Bodham
2. Mritkaryam Sakalam Ghatadi
Satatam-Mrinmatram-Evabhitah
Tadvat-Sajjanitam Sadatmakam-Idam
Sanmatram-Eva-Akhilam
Yasman-Nasti Satah Param Kim-API Tat
Satyam Sa Atma Svayam
Tasmat-Tat-Tvam-Asi Prasantam-Amalam
Brahmadvayam Yatparam
3. Nidra-Kalpita Desa-Kala-Vishaya-Jnatradi
Sarvam Yatha
Mithya Tadvadihapi Jagrati
Jagat-Svajnana-Karyatvatah
Yasmad-Evam-Idam Sarira-Karana-Pranaham
Adyapyasat
Tasmat-Tat-Tvam-Asi Prasantam-Amalam
Brahmadvayam Yatparam
4. Yatra Bhrantya Kalpitam Tadviveke
Tat-Tanmatram Naiva Tasmad-Vibhinna
Svapne Nashte Svapna-Visvam Vichitram
Svasmad-Bhinna Kinnu Drishtam Prabodhe

5. Jati-Niti-Kula-Gotra-Duragam
Nama-Roopa-Guna-Dosha-Varjitam
Desa-Kala-Vishayativarti Yat
Brahma Tat-Tvam-Asi Bhavayatmani
6. Yatparam Sakala-Vagagocharam
Gocharam Vimala-Bodha-Chakshushah
Suddha-Chidghanam-Anadivastu Yat
Brahma Tat-Tvam-Asi Bhavayatmani
7. Shadbhir-Uurmibhir-Ayogi Yogi-Hrid
Bhavitam Na Karanair-Vibhavitam
Buddhi-Avedyam Anavadyam-Asti Yat
Brahma Tat-Tvam-Asi Bhavayatmani
8. Bhranti-Kalpita-Jagat-Kalasrayam
Svasrayam Cha Sad-Asad-Vilakshanam
Nishkalam Niroopamanavad Hi Yat
Brahma Tat-Tvam-Asi Bhavayatmani
9. Janma-Vriddhi-Parina-Tyapakshaya
Vyadhi-Nasana-Vihinam-Avyayam
Visvasrishtyavana-Ghata-Karanam
Brahma Tat-Tvam-Asi Bhavayatmani
10. Asta-Bhedam- Anapasta Lakshanam
Nistaranga-Jalarasi-Nischalam
Nitya-Muktam-Avibhakta Murti Yat
Brahma Tat-Tvam-Asi Bhavayatmani
11. Ekameva Sadaneka-Karanam
Karanantara-Nirasa-Karanam
Karya-Karana-Vilakshanam Svayam
Brahma Tat-Tvam-Asi Bhavayatmani
12. Nirvikalpam-Analpam-Aksharam
Yat-Kshara-Akshara-Vilakshanam Param
Nityam-Avyaya-Sukham Niranjanam
Brahma Tat-Tvam-Asi Bhavayatmani
13. Yad Vibhati Sad-Anekadha Bhraman
Nama-Roopa-Guna-Vikriyatmana

- Hemavat Svayam-Avikriyam Sada
Brahma Tat-Tvam-Asi Bhavayatmani
14. Yacchakastyanaparam Paratparam
Pratyag-Ekarasam-Atma-Lakshanam
Satya-Chit-Sukham-Anantam-Avyayam
Brahma Tat-Tvam-Asi Bhavayatmani
15. Uktam-Artham-Imam-Atmani Svayam
Bhavaya Prathita-Yuktibhir-Dhiya
Samsayadi-Rahitam Karambuvat
Tena Tattva-Nigamo Bhavishyati
16. Svam-Bodha-Matram Parisuddha-Tattvam
Vijnaya Sanghe Nripavaccha Sainye
Tadatmanai Svatmani Sarvada-Sthito
Vilapaya Brahmani Drisyajatam
17. Buddhau Guhayam Sad-Asad-Vilakshanam
Brahmasti Satyam Param-Advitiyam
Tadatmana Yotra Vaset-guhayam
Punarna Tasyanga-Guha-Praveshah

Meaning

1. When through the practice of the sayings of the Sruti: "It is neither gross nor subtle" those that are not in fact Atma, are negated, that principle which is like the sky and beyond thoughts will automatically be attained. Therefore, abandon the body etc., which appear to exist now, which have been wrongly accepted as Atma and which are in fact unreal (i.e. give up the idea that the body etc. are Atma). With the pure intellect that I am Brahman, know yourself alone to be Atma, the indivisible Jnana.

2. Just as the products of earth like the pot etc. are after all earth alone, in the same way all these worlds which have come out of this Existence Absolute (Brahman) are the forms of Brahman, Brahman alone. There is nothing apart from the Existence Absolute. Hence in fact, It is the Reality. That alone is our Soul. Therefore, thou art Parabrahman, the calm, non-dual and without blemish.

3. Just as place, time, objects and knower etc. imagined in sleep (dream) are unreal, in the same manner this world here in the waking state is also unreal. Because, both are the products of our ignorance. Thus as the feeling of "I-ness" in this body, senses and Prana also is unreal in fact, thou art Parabrahman, the calm, non-dual and without blemish.

4. If in one thing we imagine on account of illusion another thing, we will see only the first thing when we get discrimination. There is nothing different from it. Has anybody seen the different dream worlds apart from himself, in the waking state, after the dream is over?

5. Thou art that Brahman which is far away from caste, conventions, family lineage, sect, etc. without name, form, quality, defects, etc. and beyond place, time and object. Meditate (this) in your mind.

6. Thou art that Brahman which is beyond nature, which is not an object of words, which can be grasped by the pure eye of intuition alone, which is pure, a mass of wisdom and beginningless. Meditate (this) in your mind.

7. Thou art that Brahman which is without the seven Urmis, which the Yogins experience in meditation, which is not grasped by the senses, which the intellect cannot know and which is defectless. Meditate (this) in your mind. (The six Urmis are hunger, thirst, grief, delusion, old age and death).

8. Thou art that Brahman which is the support for this illusory world and all its constituents, which does not itself depend upon anything else, which is neither gross nor subtle, indivisible and without comparison. Meditate (this) in your mind.

9. Thou art that Brahman which is without birth, growth, change, decay, disease or destruction, the form of which doesn't change and which is the cause for the creation, preservation and destruction of this world. Meditate (this) in your mind.

10. Thou art that Brahman which is without differences, the essence of which never changes, which is calm like the waveless ocean, ever independent and immutable. Meditate (this) in your mind.

11. Thou art that Brahman which, remaining as One alone (without a second), becomes the cause of the many, the cause

by which all other causes are refuted and is itself beyond Maya, the cause (for everything) and Her effects. Meditate (this) in your mind.

12. Thou art that Brahman which is without any Vikalpa, all-pervading, without any destruction, beyond the Kshara (world) and Akshara (Maya), eternal, supreme, with inexhaustible happiness and spotless. Meditate (this) in your mind.

13. Thou art that Brahman which, though Itself without any change like gold (ring, ear-ring, bangle, etc, made out of gold), due to illusion, shines in different ways as if with name, form, quality, change etc. Meditate (this) in your mind.

14. Thou art that Brahman which is beyond the effect (world) and the supreme cause (Maya), beyond which there is nothing, which is the one essence that dwells in everything, with the attributes of Atma, without any change or end and which is the essence of Truth, Knowledge and Happiness. Meditate (this) in your mind.

15. About the said thing, one should reflect well within, in the intellect, with the famous Yuktis. By that he will get the definite Tattva (doctrine), without the shadow of a doubt, like the water in his hands. (Famous Yuktis means without any evil Yukti).

16. Just as a king is distinguished from amidst the army, so also from the crowds (of Maya and Her effects) the pure Tattva, the Atma, the embodiment of Knowledge should be known and depending on That, always dwelling in one's own Svaroopaa, all this world should be dissolved in Brahman.

17. In the cave of the intellect there is the ultimate Truth, Brahman, which is beyond the cause and effect and non-dual. He who dwells in this cave with the consciousness that he is That, will not have any further entry in the womb (no more births).

Namavali

Brahma Tattvamasi Bhavayatmani

79

MANO-BUDDHIYAHANKARA-CHITTANI NAAHAM—*Nirvana-Shatkam*—

(SRI SANKARACHARYAKRITAM)

Sloka

Om karam Nigamaika-Vedyam Anisam
 Vedanta-Tattvaspadam
 Chotpatti-Sthiti-Nasa-Hetum-Amalam Visvasya
 Visvatmakam
 Visva-Trana-Parayanam Sruti-Sataih
 Samprochyamanam Vibhum
 Satya-Jnanam-Ananta-Murtim-Amalam
 Shuddhatmakam Tam Bhaje

Meaning

I always meditate on the Ever-pure, All-pervading Pranava, Omkara, which is known by the various Srutis as the source and support of Vedanta, the cause of creation, existence and dissolution of the universe, which is the Soul of this universe and which is Truth, Knowledge and Infinity.

Song

1. Mano-Buddhyahankara-Chittani Naaham
 Na Cha Srotra-Jihve Na Cha Ghrana-Netre
 Na Cha Vyoma Bhumir-Na Tejjo Na Vayuh
 Chidananda-Roopah Sivoham Sivoham
2. Na Cha Prana-Samjno Na Panchavayu
 Na Vaa Saptadhur-Na Vaa Panchakoshah
 Na Vakpani-Padau Nachopastha-Payu
 Chidananda-Roopah Sivoham Sivoham
3. Na Me Dvesha-Ragau Na Me Lobha-Mohau
 Mado Naiva Me Na Matsarya-Bhavah
 Na Dharmo Nachartho Na Kamo Na Mokshah
 Chidananda-Roopah Sivoham Sivoham

- ## Meaning

4. Neither have I virtue nor sin, neither happiness nor misery; Nor Mantras (sacred chantings), nor pilgrimages, nor scriptures, nor sacrifices; neither the object of enjoying, nor act of enjoyment, nor enjoyer; I am Existence-Absolute, Knowledge-Absolute, Bliss-Absolute; I am Siva, I am Siva.

5. Neither have I fear of death nor caste distinction; neither have I birth nor have I parents, friends and relatives; neither have I Guru nor disciple; I am Existence-Absolute, Knowledge-Absolute, Bliss-Absolute; I am Siva, I am Siva.

6. Neither am I touched by senses nor subject to change; I am without form, I pervade everywhere; I am ever the same, I have neither liberation nor bondage; I am Existence-Absolute, Knowledge-Absolute, Bliss-Absolute; I am Siva, I am Siva.

Namavali

Om Om Om Om Om Vichar
Om Om Om Om Bhaja Omkar

MANGALAM SONG

80

SANKARAYA MANGALAM

—Song of Auspiciousness—

Ragam Madhyamavati

Talam Tisram

1. Sankaraya Sankaraya Sankaraya Mangalam
Sankaree-Manoharaya Sasvataya Mangalam
2. Gajananaya Mangalam Shadananya
Mangalam
Sanatanaya Mangalam Sadasivaya Mangalam
3. Sitaramaya Mangalam Radhakrishnaya
Mangalam
Anjaneyaya Mangalam Dattatreya Mangalam
4. Sivanandaya Mangalam Sadgurubhyo
Mangalam
Sarvanamaroopa-Sri-Sarveshvaraya Mangalam

Meaning

1. Auspiciousness to Shankara
To the delight of Parvati
To the eternal One.
2. Auspiciousness to elephant-headed Ganesha
To the six-faced Kartikeya
To the Ever-lasting One, to Sadasiva.
3. Auspiciousness to Sita and Rama
To Radha and Krishna
To Anjaneya, to Dattatreya
4. Auspiciousness to Sivananda, to Sadguru
Auspiciousness to all names and forms
And to the Lord of all.

81

OM TRYAMBAKAM YAJAMAHE**Sloka**

1. Om Tryambakam Yajamahe
Sugandhim Pushtivardhanam
Urvarukam-Iva Bandhanan
Mrityor-Mukshya Mamritat

Meaning

Om—We worship the three-eyed One (Lord Siva), Who is fragrant and Who nourishes well all beings. May He liberate us from death for the sake of immortality even as the cucumber is severed from its bondage (to the creeper).

2. Om Sarvesham Svasti Bhavatu
Sarvesham Shantir Bhavatu
Sarvesham Poornam Bhavatu
Sarvesham Mangalam Bhavatu.

Meaning

Om—May auspiciousness be unto all; may peace be unto all; may fullness be unto all; may prosperity be unto all.

3. Om Sarve Bhavantu Sukhinah
Sarve Santu Niramayah
Sarve Bhadrani Pasyantu
Ma Kaschid-Dukha-Bhag-Bhavet.

Meaning

Om—May all be happy; may all be free from disabilities; may all look to the good of others; may none suffer from sorrow.

4. Om Asato Ma Sat Gamaya
Tamaso Ma Jyotir Gamaya
Mrityor Ma Amritam Gamaya

Om Poornamadah Poornamidam
Poornat Poornamudachyate
Poornasya Poornamadaya

Poornamevavasishyate
Om Shantih Shantih Shantih

Meaning

Om—Lead me from the unreal to the Real; from darkness to Light; and from mortality to Immortality.

That is whole. This is whole. From the whole the whole becomes manifest. From the whole, when the whole is negated, what remains is again the whole.

Om Peace, Peace, Peace.

SARVAM BRAHMARPANAM

KAYENA VACHA MANASENDRIYAIRVA

Sloka

Kayena Vacha Manasendriyairva
Buddhyatmanava Prakriter Svabhavad
Karomi Yad Yad Sakalam Parasmai
Narayana Iti Samarpayami

Meaning

My body, word, mind, senses, intellect, Atma or the tendency of nature, whatever actions I perform, all those I dedicate to the Supreme Lord Narayana.

Om Peace Peace Peace

DEVI ARATI

Om Jaya Ambe Gauri Mayya Jaya Mangalamoorti
Mayya Jaya Anandakarani
Tumako Nisidina Dhyaaavata, Tumako Nisidina Dhyaaavata
Hari Brahma Sivari (Om Jaya . . .)

Maanga Sindooru Virajita Teekomrigamadako
Mayya Teekomrigamadako
Ujvalase Dovu Naina, Ujvalase Dovu Naina
Chandra Vadana Niko (Om Jaya. . .)

Kanaka Samaana Kalevara, Raktaambara Raaje,
Mayya Raktaambara Raaje
Rakta Pushpa Vanamaala, Rakta Pushpa Vanamaala
Kanthana Para Saaje (Om Jaya. . .)

Kehari Vaahana Raajata, Sankha Khappara Dhaari
Mayya Sankha Khappara Dhaari
Suranara Munijana Sevita, Suranara Munijana Sevita
Tinake Duhkhahaari (Om Jaya . . .)

Kaanana Kundala Sobhita Naasaagre Moti
Mayya Naasaagre Moti
Kotika Chandra Divaakara, Kotika Chandra Divaakara
Raajata Sama Jyoti (Om Jaya . . .)

Shumbha Nishumbha Vidaare, Mahisaasura Ghaati
Mayya Mahisaasura Ghaati
Dhoomravilochana Naasini, Dhoomravilochana Naasini
Nisidina Madamaati (Om Jaya . . .)

Chausatha Yogini Gaavata Nritya Karata Bhairoo
Mayya Nritya Karata Bhairoo
Baajata Taala Mridanga, Baajata Taala Mridanga
Aru Baajata Damaru (Om Jaya . . .)

Bhujaa Chaar Ati Sobhita Sankha Khappara Dhaari
 Mayya Sankha Khappara Dhaari
 Mana Vaanchita Phala Paavata, Mana Vaanchita Phala
 Paavata
 Sevata Nara Naari (Om Jaya)

Kanchana Thaala Viraajata, Agara Kapura Baati
 Mayya Agara Kapura Baati,
 Sri Maalaketu Me Raajat, Sri Maalaketu Me Raajat
 Koti Ratana Jyoti (Om Jaya)

Yaa Ambeji Ki Arati Jo Koyi Nara Gaave
 Mayya Jo Koyi Nara Gaave
 Kahata Sivananda Swami, Kahata Sivananda Swami
 Sukha Sampati Paave (Om Jaya)

SIVA ARATI

Om Jaya Siva Omkaara, Hara Jaya Siva Omkaara
Brahma Vishnu Sadaasiva, Brahma Vishnu Sadaasiva
Ardhaangi Dhara (Jaya Siva . . .)

Ekaanan Chaturaanana, Panchaanana Rajai, Siva
Panchaanana Rajai, Hamsaasana Garudaasana,
Hamsaasana Garudaasana, Vrishabhaasana Sajai
(Jaya Siva . . .)

Do Bhuj Chaar Chaturbhuj, Dashabhuj Te Sohail,
Siva Dashabhuj Te Sohail,
Teeno Roop Nikharata, Teeno Roop Nikharata, Tribhuvana
Jana Mohe (Jaya Siva . . .)

Akshamaala Vanamaala, Rundamaala Dhaari, Siva
Rundamaala Dhaari,
Chandanamrigamada Chandaa, Chandanamrigamada
Chandaa, Bhaale Shubhakaari (Jaya Siva . . .)

Shvetaambar Peetaambar, Vaaghaambar Ange, Siva
Vaaghaambar Ange,
Sanakaadika Prabhutaadika, Sanakaadika Prabhutaadika,
Bhootaadika Sanghe (Jaya Siva . . .)

Karamadhye Karamandala, Chakra Trishul Dhartaa, Siva
Chakra Trishul Dhartaa,
Jagakartaa Jagabhartaa, Jagakartaa Jagabhartaa, Jaga Kaa
Samhartaa (Jaya Siva . .)

Brahma Vishnu Sadaasiva Jaanata Aviveka, Siva
Jaanata Aviveka,
Pranavaaksharake Madhye, Pranavaaksharake Madhye,
Ye Teeno Ekaa (Jaya Siva . .)

Triguna Swamiji Ki Arati Jo Koyi Nara Gaave, Siva Jo Koyi
Nara Gaave
Kahata Sivananda Swami, Kahata Sivananda Swami, Mana
Vaanchit Phala Paave (Jaya Siva)

ARATI—JAYA JAGADEESHA HARE

Om Jaya Jagadeesha Hare, Swami Jaya Jagadeesha Hare
Bhakta Janana Ke Sankat, Bhakta Janana Ke Sankat,
Kshana Me Door Kare (Om Jaya)

Jo Dhyaave Phala Paave, Duhkha Vinase Manakaa,
Swami Duhkha Vinase Manakaa
Sukha Sampatti Ghara Aave, Sukha Sampatti Ghara Aave,
Kashta Mite Tanakaa (Om Jaya)

Maatu Pitaa Tum Mere, Sharana Gahun Kisaki
Swami Sharana Gahun Kisaki
Tum Bina Aur Na Dooja, Tum Bina Aur Na Dooja,
Aasa Karun Jisaki (Om Jaya)

Tum Poorana Paramaatma, Tum Antaryaami,

Swami Tum Antaryaami,
Paarabrahma Parameshwar, Paarabrahma Parameshwar
Tum Sabake Swami (Om Jaya)

Tum Karunaa Ke Saagar, Tum Paalan Kartaa
Swami Tum Paalan Kartaa,
Main Moorakha Khala Kaami, Main Moorakha Khala Kaami,
Kripaa Karo Bhartaa (Om Jaya)

Tum Ho Eka Agochara, Sabke Praanapati,
Swami Sabke Praanapati,
Kisa Vidhi Milun Dayaamaya, Kisa Vidhi Milun Dayaamaya,
Tumase Main Kumati (Om Jaya)

Deena Bandhu Duhkhahartaa, Tum Rakshak Mere,
Swami Tum Rakshak Mere,
Apane Haath Uthao, Apane Haath Uthao
Dvaar Padaa Tere (Om Jaya)

Vishaya Vikaar Mitao Paapa Haro Devaa

Swami Paapa Haro Devaa

Sraddha Bhakti Badhao, Sraddha Bhakti Badhao

Santana Ki Sevaa

(Om Jaya)

ARATI (SIVANANDA ASHRAM)

Jaya Jaya Arati Vighna Vinaayaka, Vighna Vinaayaka
Sri Ganesha

Jaya Jaya Arati Subramanya, Subramanya Kaartikya,
Jaya Jaya Arati Venu Gopala, Venu Gopala Venu Lola,
Paapa Vidura Navaneeta Chora

Jaya Jaya Arati Venkata Ramana, Venkata Ramana
Sankata Harana,

Sita Rama Radhe Shyama,

Jaya Jaya Arati Gauri Manohara, Gauri Manohara
Bhavaani Shankara, Samba Sadaasiva Uma
Maheshwara,

Jaya Jaya Arati Raja Rajeshwari, Raja Rajeshwari
Tripura Sundari,

Maha-Kaali, Maha-Lakshmi, Maha-Saraswati,
Maha Shakti,

Jaya Jaya Arati Aanjaneya, Aanjaneya Hanumanta
Jaya Jaya Arati Dattatreya, Dattatreya Trimurti Avatara,
Jaya Jaya Arati Shaneshcharaaya, Shaneshcharaaya
Bhaaskaraaya,

Jaya Jaya Arati Aadityaaya, Aadityaaya Bhaaskaraaya,
Jaya Jaya Arati Sadgurunatha, Sadgurunatha Sivananda,
Jaya Jaya Arati Venu Gopala

**Om Na Tatra Suryo Bhaati Na Chandrataarakam
Nema Vidyato Bhaanti Kutoyamagnih,
Tameva Bhaantamanubhaati Sarvam,
Tasya Bhaasa Sarvamidam Vibhaati**

Meaning

The sun does not shine there, neither the moon, nor the stars. There these lightnings do not shine, how then this fire? When He shines everything shines after Him. By His light all this shines.

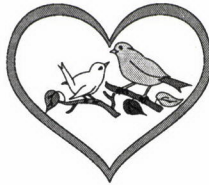
GLORY OF GOD'S NAME

(Swami Sivananda)

1. The Name is your sole refuge in Kaliyuga
The Name is your prop, shelter and abode,
The Name is your spiritual preceptor,
The Name is your friend and companion.
2. The bestower of eternal bliss is the Name,
Name and Naami are inseparable,
God and His Name are one,
Name is the supreme Divine Nectar.
3. Name is Chintamani or Kalpa-Vriksha,
It gives Siddhi, Bhakti and Mukti,
It checks the mind-wandering,
And unites the aspirant with the Supreme.
4. Name is the crest-jewel that adorns a Bhakta.
It takes the aspirant to the Immortal Abode,
It kindles the inner spiritual flame,
It generates pure Divine Love.
5. It is the divine ladder that lifts you to the Lord,
It illumines the aspirants' path,
It eradicates fear, sorrow and pain,
It washes the impurities of the mind.
6. Roll the beads with the Name,
Repeat the Name with no break,
Associate the Name with the breath,
And sing the Name with joy.
7. OM Namō Narayanaya, Om Namah Sivaya
are the Names,
Sita Ram, Radheshyam, OM, are also the Names,

Select any Name you like best,
And repeat it with Bhava, faith and Prem.

8. Mira attained Krishna through the Name,
Tuka saw Vittal through the Name,
Prahlada made Narasimha incarnate through Name,
Glory to Name! Glory to Hari!
Glory to Rama, Krishna!!
9. O Sweet Name, O Adorable Name, O Immortal Name,
Let me be intoxicated with the Name,
Let me remember the Name for ever,
Let me abide for ever in the Name.
10. O Omnipotent Name, O All-merciful Name,
Salutations to the Name, Adorations to the Name,
Let me have full Ruchi or taste for the Name,
Let me be established in the Name.
11. O Name! Thou art my father, mother and guide,
Thou art the dispeller of ignorance and sorrow,
Thou art the bestower of immortality and bliss,
I take refuge in Thee, protect me, O Name!





Sri Swami Vidyananda

Sri Swami Vidyanandaji Maharaj was a true lover of Music, Bhakti and Vedanta. He was a devout, unostentatious and unassuming personality. He had dedicated his life to the field of Music Yoga and Vedanta, and his sympathies were always with the sincere Sadhakas. He exerted much, rendering kindly acts and daily services to the strugglers with a loving heart, and fulfilling his divine ambition, he instilled in the hearts of his students an aptitude and a genuine interest in the above fields.



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